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CONCORDANCE TO SWEDENBORG.

Stability. See ESTABLISH—*stabilire*.

Stable. *Stabulum*.

S. 26³. See MANGER, here.

M. 76². Stables seen . . . (which)=instructions.

T. 328². The concupiscences of the flesh may be compared to stables in which are asses, he-goats, and swine; and the affections of the spirit, to stables in which are thoroughbred horses, and also sheep and lambs.

D. 3817. See ODOUR, here.

Stacte. *Stacte*.

A. 3263⁹. 'Camels carrying stacte,' etc. (Gen.xxxvii. 25)=the interior goods of such. (=interior natural truths conjoined with the good in the natural man. 4748.)

4748². 'Stacte,' etc.=interior truths in the Natural which are from the good there; for truths by themselves do not make the Natural; but good by truths. Hence its varieties are according to the quality of truth conjoined with good . . .

5621. 'Wax and stacte' (Gen.xliii.11)=the truths of good of the interior Natural . . . 'Stacte'=truth from good. The reason these=what is of the interior Natural, is that these spices are purer than 'resin, and honey.'

10292. 'Stacte' (Ex.xxx.34)=the affection of sensuous truth; for 'stacte'=sensuous truth. The reason it=the affection of this truth, is its fragrance . . .

—². The reason 'stacte'=the affection of sensuous truth, is that it is here mentioned first; for the incense was made up of four spices . . . and the one mentioned first is the most external.

—⁴. That 'stacte'=the affection of sensuous truth, cannot be confirmed from other places in the Word, because it is not mentioned anywhere else; but stacte of another kind, which is also expressed by a different Hebrew word, is mentioned among the spices which were carried down into Egypt (Gen.xxxvii. and xliii.), and things carried down there involve such as are in the external or natural man.

E. 324²⁶. Mentioned.

Staff. *Bacillum*. D.2763.

Staff. *Scipio*.

See ROD—*baculus*.

A. 4876⁴. 'The Lord . . . taketh away from Jerusalem the rod—*baculum*, and the staff' (Is.iii.1). Ex.

9028. 'If he rise again and walk abroad upon his staff' (Ex.xxi.19)=the forces of life therein. . . 'Staff'=forces) for 'a rod'=the power which belongs to truth, thus forces; and 'a staff' in like manner, but in reference to those who are not in good health; in which sense it is mentioned in, 'Jehovah was my stay' (Ps. xviii.18), which=power. In Isaiah, 'to remove the rod and the staff' (iii.1)=the power and the forces of life from truth and good. . . In the Original Language, 'a staff' is so called from leaning upon and being supported, which, in the Spiritual World, is effected through truth and good. E.433³³.

T. 74. Like a hand when its staff is broken.

E. 727⁹. 'A man whose staff is in his hand for multitude of days' (Zech.viii.4)=the wise who trust not at all in themselves, but in the Lord alone.

Stag. *Cervus, Cervinus*.

A. 7176. The bulls and cows (in Mercury) approach a species of stags and hinds. See D.3262.

T. 815. Free nations are like the great stags with lofty horns, which roam the plains, groves, and forests in full freedom.

D. 5995. Dippel appeared like a wild stag in bonds. Zinzendorf loosed his bonds, and set him at me, and he rushed furiously at me to lacerate and destroy me. (A dog then) rushed at the stag which was over me and evilly entreated it; and that huge stag was afterwards sent away into bonds elsewhere. The stag was Dippel . . . J.(Post).40.

E. 455²⁰. 'He shall leap as a hart' (Is.xxxv.6)=he shall have joy from the perception of truth.

1200³. In the World of Spirits are seen stags, etc.

D. Love viii. Mentioned.

Stage. See under BOARDED, and THEATRE.

Stage-player. See PRIZEFIGHTER.

Stagger. *Titubare*.

A. 1066. Of the Church when vastated it is predicated that 'it shall stagger like a drunken man,' etc. (Is.xxiv. 20). E.304⁴.

1072⁶. 'They stagger, but not with strong drink' (Is.xxix.9). Ex. E.376³².

1271⁹. At the presence of a little child they reeled . . . with anguish. D.3586.

[A.] 5120⁸. 'They shall reel to and fro' (Jer.xxv.16). Ex.

H. 35. He who ascends from a lower Heaven . . . falters in his voice . . .

E. 235⁷. 'To stagger in judgment' (Is.xxviii.7)=senselessness. 260⁹. (=that they do not see the truths which belong to intelligence. 376³¹.)

400⁵. See NOD, here.

Stagnant. *Stagnatus.*

See LAKE-stagnum.

P. 117. Like impure waters, stopped up, or stagnant. 304². The general delight in Hell is smelled as stagnant water . . .

Stain. *Labes.*

W. 432¹. From his hereditary stain, man is born into evils of every kind . . . and this stain is not removed unless the higher degrees are opened. D.Wis.iii.4².

Stairs. See under LADDER.

Stake. *Palus.* D.3006.

See PEG.

Stalk. See under CANE-*Calamus.*

Stalk. *Culmus.*

A. 7604. 'The flag was a stalk' (Ex.ix.31)=that the truth stood forth, and looked downwards. Ex.

Stalk. *Stipula.*

A. 7131. 'To gather stalks for straw' (Ex.v.12)=to find some scientific truth. . . For 'a stalk'=such truth as is accommodated to what is scientific . . . The reason 'a stalk'=such truth, is that what is meant is the stem -*calamus*-at the top of which is the seed; and 'seeds'=truths and goods; and thus the stem which is beneath them=a general vessel of truth; thus scientific truth. Ex.

8285. 'It devoureth them as stubble' (Ex.xv.7)=devastation and damnation as of themselves. . . It is said 'as stubble,' because plenary devastation is signified.

T. 383². Evil . . . consumes faith like stubble . . .

E. 357⁵. That evils and falsities are dispersed as it were to nothing, is signified by 'as the dust, and as the driven stubble' (Is.xli.2).

448¹¹. 'The house of Esau shall be for stubble' (Obad.18). Ex.

540³. 'Every worker of wickedness shall be stubble' (Mal.iv.1). Ex.

Stall. See under FATTED.

Stamen. *Stamcn.*

A. 5726². The first stamina may be called little vessels . . .

5894^e. From the first thread of life . . . 9296².

7408². Series of the purest filaments . . .

W. 6. This first form, as a stamen or initiaiment . . . D.Loveii^e.

D. Wis. vii.2⁴. The Spiritual accompanies every thread . . .

4. **Staminatum**, occurs.

Stammerer. *Balbus.*

A. 7225³. Why Moses, because he was a stammerer, calls himself 'uncircumcised in lips.'

E. 455¹⁹. 'The tongue of the stammerers shall be swift to speak' (Is.xxxii.4)=that those who can with difficulty apprehend the truths of the Church will confess them from affection.

Stamp. *Cudere.* T.32c.

Stand. *Stare.*

See under CONSIST.

A. 2247. 'Abraham, he stood yet before Jehovah' (Gen.xviii.22)=the Lord's thought from the Human.

3065. 'I stand by the fountain of waters' (Gen.xxv.13)=the state of conjunction of truth Divine in the Human.

3136. 'He stood by the camels' (ver.30)=presence in general scientifics.

3141. 'Why standest thou without?' (ver.31)=somewhat therefrom.

4926⁵. 'To stand in the breach' (Ezek.xxii.30)=to defend and take care lest falsities break in.

5196. 'Behold he was standing by the river' (Gen.xli.2)=from boundary to boundary. Ex.

5336. 'When he stood before Pharaoh king of Egypt' (ver.46)=when his presence was in the Natural. . . 'To stand' before anyone=presence.

5638. 'They stood before Joseph' (Gen.xliii.15)=the presence of the Celestial of the Spiritual there.

5869^e. 'All that stood with him' (Gen.xlv.1)=such things as hinder conjunction. 5872.

7068. They who are in truth stand erect . . .

7159. 'To stand in the way' (Ex.v.20)=manifestation.

7530. 'Not to be able to stand' before anyone (Ex.ix.11)=not to be able to be present.

7548. 'For this have I made thee stand' (ver.16)=that as yet communication remained, and they passed through states according to order. Ex.

7593. 'Ye shall stand no longer' (ver.28)=to be no longer detained.

8686. 'The people stood by Moses' (Ex.xviii.13)=obedience then from truth Divine. Ex. 8690.

8918. 'They stood afar off' (Ex.xx.18)=removal from internal things.

10549. 'They stood at the door of the tent' (Ex.xxxiii.8)= . . . that they were outside what is holy of the worship, etc. 10551.

H. 144^e. In Heaven no one is allowed to stand at another's back . . .

R. 366. 'Standing before the throne . . .' (Rev.vii.9)=hearing the Lord and doing what He commands 'To stand before God'=to hear and do what He commands. Ill. 369. 390. 493.

417⁴. They were seen as if lying down while they were deliberating; and as **standing** when they had come to a conclusion.

510. 'To **stand upon their feet**' (Rev. xi. 11) = natural life accordant with spiritual life; thus to be vivified by the Lord. E. 666.

866. 'To **stand before God**' (Rev. xx. 12) = to be presented and gathered together to Judgment.

M. 16. They **stood round the table** . . . and whispered devout praise to the Lord.

415⁵. They **stood**, now, near the Angel; now, near the Satans, favouring those they **stood near**.

D. 3117. Certain appear **standing** in their places who told me they were walking.

E. 336⁹. 'To **stand**' is predicated of truth.

414. 'Who is able to **stand**?' (Rev. vi. 17) = who will endure and live?

— . The word 'stand,' like 'walk,' and 'sit,' = to be and to live; and 'stand' has a similar signification to 'stand firm—*consistere*,' and 'stand still—*subsistere*.' Ill. 666.

456. '**Standing before the throne** . . .' = those in the Lord's Kingdom.

462. '**Stood around the throne**' (Rev. vii. 11) = conjunction . . . 489.

606. 'To **stand upon them**' (Rev. x. 5) = that they are subject to Him.

62S. 'The Angel **stood near—*adstitit***' (Rev. xi. 1) = the will of the Lord, and command.

638⁷. 'To **stand near Him**' (Zech. iv. 14) = to be and to come forth from Him.

639. 'Which **stand before the God of the earth**' (ver. 4) = which are Divine things proceeding from the Lord, and are His in Heaven and the Church. . . 'To **stand before Him**' = to be from Him; thus what is His in Heaven and the Church.

—². 'To **stand before God**,' when said in the Word of Angels and the men of the Church, = to be from Him . . . for all the *esse* of Heaven and the world proceeds from the Lord . . . This proceeding Divine is called 'the Word,' which is called the Divine truth . . . and as this extends itself around the Lord in every direction, it is that which is properly said 'to **stand before Him**' . . . for it looks to the Lord as its centre, and so therefore do the Angels who are recipients of it . . . from which it is that the Angels are said 'to **stand before the Lord**;' for 'to **stand**' is properly said of the Divine truth, because it encompasses the Lord as a Sun.

—³. 'To **stand before God**' = to be in the Divine truth, consequently with the Lord, in the following passages. Ill.

—⁴. (Thus) 'to **stand before the God of the earth**' = the Divine which proceeds from the Lord, which is His in Heaven and the Church. That this, and those in it, are meant, may be evident from the fact, that 'to **stand before the God of the earth**' is said of the two olive-trees, and of the two candlesticks, by which are signified good and truth, consequently the proceeding Divine.

666³. (Thus) 'to **stand upon the feet**' = new life such as belongs to a regenerate man. Ill.

687⁶. 'To **stand**' (Ps. i. 1) = what belongs to the life of the intention from the will.

—¹⁷. 'To **stand**' before Him = to regard and to understand what He wills.

771. 'I **stood upon the sand of the sea**' (Rev. xiii. 1) = a continuation of the state . . .

850. 'Lo a lamb **standing upon mount Zion**' (Rev. xiv. 1) = the presence of the Lord in Heaven and the Church . . . 'To **stand**' = to be present and conjoined.

934. '**Standing near the sea of glass**' (Rev. xv. 2) = because they were in truths from the Word. . . 'To **stand near it**' = to be in them.

1171. 'They **stood afar off**' (Rev. xviii. 17) = not so much in these things, through fear.

Stand in the way. See OBSTACLE.

Standard. See BANNER.

Star. *Astrum.*

D. 3411. He said he was from the **stars**.

E. 175¹². 'The **stars—*astra seu stellae***' (Lrke xxi. 25) = the Knowledges of good and truth. 304⁴⁷. A. 1808⁷.

Star. *Sidus.*

A. 537⁷. The very **stars** correspond: it is the Societies of Heaven and their habitations with which there is a correspondence of the **stars**; not that they are there; but that they are in such an order.

940S². The Ancients (supposed) that the **stars** were the habitations of the Angels . . . And there is a correspondence; for in the other life there appears a heaven with **stars**; but . . . the **stars** there are the Knowledges of good and truth.

T. 759². See *star—stella*, here. A. 8379.

E. 304⁵. 'The **stars—*stellas***—and **constellations**' (Is. xiii. 10) = the Knowledges of good and truth. 401¹². A. 1326³. 1808³. 8902².

Star. *Stella.*

Starry. *Stelliferus.*

Stellar. *Stellaris.*

Little Star. *Stellula.*

A. 184. A **little star** (appears at man's resuscitation from the dead).

940². Wandering **stars** seen around a Spirit = Falsities; but not so when the **stars** are not wandering.

1128. In his face were seen many wandering **stars**, which = Falsities. D. 4073. 4075.

1326³. The internal of such worship is described by . . . 'the **stars**'—which are the Truths of faith—'not giving their light' (Is. xiii. 10).

1525. They sometimes see a heaven . . . beautifully studded with **little stars**.

1527. When the Lord pleases, good Spirits appear to others, and also to themselves, as **bright stars**, which sparkle according to the quality of their charity and faith.

[A.] 1675⁵. His Human Essence is called 'a star out of Jacob' (Num.xxiv.17). 3322³.

1806. When one contemplates the **starry** heaven, and thinks of the Lord's Kingdom.

1808. 'Number the **stars**' (Gen.xv.5)=a representation of goods and truths in a mental view of the constellations; (for) '**stars**'=goods and truths. '**Stars**,' wherever mentioned in the Word,=goods and truths; and, in the contrary sense, evils and falsities; or, what is the same, they=Angels, or Societies of them; or evil Spirits and their companies. When they=the former, they are fixed **stars**; but when the latter, they are wandering **stars**.

—². When the **starry** heaven appears (there), and the **stars** therein are fixed, it is known at once that they=goods and truths; and when the **stars** appear wandering, that they=evils and falsities. From the very glow and sparkling of the **stars**, it may be evident of what quality they are.

—³. That '**stars**'=goods and truths. Ill.

—⁵. That '**stars**'=goods and truths, or, what is the same, those in goods and truths, as the Angels. Ill.

—^e. 'The **stars**' (Luke xxi.25)=goods and truths, or the Knowledges of good and truth, which at the consummation of the age . . . are thus darkened.

1984³. The Knowledges of good and truth, which are 'the **stars**' (Matt.xxiv.29), and which are here called 'the powers of the heavens,' will thus fall down and vanish. (=the Knowledges of faith. 2120.) 2495, Ill.

2849. 'As the **stars** of the heavens' (Gen.xxii.17)=the multitude of the Knowledges of good and truth.

—, The spiritual are they who here and there in the Word are compared to 'the **stars**,' and this from the Knowledges of good and truth which they have; but not the celestial, because they have not Knowledges, but perceptions. Besides, the **stars** illumine the night, and the spiritual have a nocturnal light, as from the moon and **stars**, relatively to the light of day in which the celestial are.

2850. 'The **stars**,' or Knowledges, have relation to the Rational.

3272². 'Twelve **stars**' (Rev.xii.1)=all things of faith; for '**stars**'=the Knowledges of good and truth, which are of faith. 4918^e.

3353³. 'The **stars** have withdrawn their shining' (Joel ii.10)=the Knowledges of good and truth . . .

3378. 'I will multiply thy seed as the **stars** of the heavens' (Gen.xxvi.4)=truths, and the Knowledges of faith.

3448^e. It is chiefly the **stars** which are called 'the army of the heavens;' and by 'the **stars**' are signified truths; and, in the opposite, falsities. 3614³.

3707^e. '**Stars**' of the heavens'=rational things.

3820⁴. Such suppose that the learned will there shine as the **stars** . . . But the learned, wise, and intelligent =those who are in good . . . and it is these who will shine as the **stars**.

4050. I then saw a **little star** about the region of the left eye; and afterwards many **little stars** of a bright

red colour, gleaming whitely. . . Lastly I saw as it were the **starry** heaven . . . These things represented the infundibulum in the brain, above which was the brain itself, which was signified by the **starry** heaven.

4060⁴. 'The **stars** shall fall from heaven' (Matt.xxiv.) =that the Knowledges of good and truth will perish. 10604⁴. H.1². S.14². R.27^e.

4627⁴. Those who relate to the interiors of the nostrils . . . have apertures opening at the side, through which they see as it were heaven with **stars** in a blue sky.

4697. 'Eleven **stars**' (Gen.xxxvii.9)=the Knowledges of good and truth.

—, The reason '**stars**'=these Knowledges, is that they are small luminaries which shine at night, when they give forth into our atmosphere gleams of light, just as Knowledges give forth gleams of good and truth. Ill.

—⁸. As '**stars**'=the Knowledges of good and truth, they=also the doctrinals of the Church; for these are Knowledges.

4769³. That 'the army of the heavens,' and 'the **stars**'=the Knowledges of good and truth. Ref.

5128⁸. Those (sensuous things) which are in the centre receive light through the Rational, and (appear there) as **little stars** which gleam and shed light around . . .

5393⁹. In those of (these infernals) in whom there is regard for what is good, this is sometimes represented by **little stars**, almost fiery, but not bright white. D.1068.

5566. A Spirit who appeared like a black cloud, around which were wandering **stars**. When wandering **stars** appear there, they=falsities; but fixed **stars**, truths. 7803².

5912². Good makes every truth like a **little star**, in the midst of which there is a luminosity.

6015⁸. That then the Knowledges of good and truth perish, is signified by, 'I will darken the **stars** of the heavens,' and 'all the luminaries of light' (Ezek.xxxii.7,8). E.372³. 401¹³.

6926. The Spirits of Mercury go forth outside the sphere of this world, into the **starry** heaven.

6952⁴. 'The **stars** of heaven' (Rev.xii.4)=the Knowledges of good and truth; 'to cast them to the earth'=to destroy them.

7988². 'The **stars**'=the Knowledges of good and truth.

—⁴. For the angelic abodes shine like **stars**; as is stated in Dan.xii.3.

8030. Those in that Heaven appear clothed in azure, spotted with **little golden stars** . . . When, in the world, they contemplate the **starry** heaven, they call it the abode of the Angels . . .

8112. When there is any slight disagreement among (the Spirits of Jupiter), there appears to them as it were a thin bright white ray . . . or a little wreath-*fasciola*, in which are sparkling **stars** . . . When the **stars** sparkle and wander at the same time, it is not a good sign; but sparkling fixed **stars** are a good sign. (=falsity, or truth, respectively. U.50.)

8153^o. For by the **starry** heaven is signified the angelic Heaven.

8379. The dwellings (in Jupiter) within, are spotted round about and above as with **little stars**, after the image of the heavens; for they want to exhibit within their houses a likeness of the visible heavens with their stars—*sideribus*; because they believe the abodes of the Angels to be there.

8906³. '**Stars**'=the Knowledges of good and truth, which will no longer have light from faith and love, thus from Heaven, which is 'to withdraw their brightness' (Joel ii.). E.400³.

9263⁵. 'To shine as the **stars**' (Dan.xii.3)=to be in the intelligence of truth and in the wisdom of good, and thence in eternal happiness; for '**stars**'=the Knowledges of truth and good, from which are intelligence and wisdom.

9293³. The wise men . . . knew that a **star** would appear to them, concerning which Balaam . . . also prophesied (Num.xxiv.17). Moreover 'a **star**'=the Knowledges of internal good and truth which are from the Lord.

9438. On the Earths in the **starry** heaven. Gen.art. U.123.

9642ⁿ. 'To cast some of the army and of the **stars** down to the earth' (Dan.viii.10)=to destroy the goods and truths of Heaven, and the very Knowledges of good and truth.

9643^o. 'The morning **stars**' (Job xxxviii.7) = the Knowledges of good and truth from good . . . These are said 'to sing' when they arise.

9697. Their sun is one of the lesser stars. 10162, Ex.

10445. 'I will multiply your seed as the **stars** of the heavens' (Ex.xxxii.13) = goods and truths, and the Knowledges of them.

—^e. For by 'the **stars**' are signified goods and truths as to Knowledges.

10589. It was found that (the Spirits of the Fourth Earth) were from a **star**, which is their sun, very distant from the sun of our system; that its position is low down near the milky way; and that that **star** is among the lesser ones.

10771. The sun (of the Fifth Earth) which to us is a **star** . . .

10810. This human form appeared in a flaming beam, around which were **little stars** of the same colour. Thus did the Lord present Himself . . .

10834. The sun (of the Sixth Earth) which to us is a **star** . . .

H. 69. An angelic Society (was seen) as a cloud . . . with **little stars** round about . . . These **little stars** were Angels, who so appeared from light from the Lord.

119^o. In these passages, '**stars**'=the Knowledges of good and truth, which are said 'to be blackened,' 'to lose their light,' and 'to fall from heaven,' when they are no longer.

S. 13². 'A **star** fallen from heaven' (Rev.ix.1)=the Knowledges of truth destroyed.

23³. 'The **star** which went before them' (Matt.ii.)= Knowledge from Heaven.

61. Many have believed that they would shine as the **stars** . . .

112^o. 'The **stars**' (Matt.xxiv.)=the Lord as to the Knowledges of good and truth.

F. 56^e. 'The **stars** of Heaven' (which the dragon dragged down with his tail)=the Knowledges of truth.

W. 316³. The **stellar** forms in the brain.

366³. The multitude of the glands of the brain may be compared to that of the **stars**; and the multitude of the fibrils from them, to that of the rays which go forth from the **stars**.

P. 35. If wisdom is not conjoined with love, it is like a falling **star**.

R. 51. 'In His right hand seven **stars**' (Rev.i.16)=all the Knowledges of good and truth in the Word, which are from it with Angels of Heaven and men of the Church. E.72, Ex. and Ill.

— . When the Angels are below the Heavens, there appear around them as it were **little stars** in great abundance; and in like manner around those Spirits who, while they lived in the world, acquired the Knowledges of good and truth, or truths of life and of doctrine. These **little stars** appear fixed with those who are in genuine truths from the Word; but wandering with those who are in falsified truths. . . Hence it is evident that by '**stars**' are signified the Knowledges of good and truth from the Word. —², Ill.

64. 'The mystery of the seven **stars** which thou sawest in My right hand' (ver.20)=the arcana in the visions concerning the New Heaven. 'The seven **stars**'=the Church in the Heavens. (=revelation of goods and truths, which are all from Him. E.88.)

65. 'The seven **stars** are the Angels of the seven Churches' (id.)=the New Church in the Heavens, which is the New Heaven. (=those who receive goods and truths from the Lord. E.90.) R.237.

— . There appears in the Spiritual World a heavenly expanse full of **stars**, as (here); it appears from the angelic Societies in Heaven; each Society there shines as a **star** to those below. From this they know in what situation the angelic Societies are.

74. 'These things saith He that holdeth the seven **stars** in His right hand' (Rev.ii.1)=the Lord from whom are all truths, through the Word. . . 'The seven **stars** in His right hand'=all the Knowledges of good and truth in the Word, which are thence from the Lord with the Angels of Heaven and the men of the Church. E.96.

151. 'I will give him the morning **star**' (ver.28)=intelligence and wisdom then. (=intelligence and wisdom from the Lord's Divine Human. E.179.)

— . '**Stars**'=the Knowledges of good and truth; and as through these there is intelligence and wisdom, these are signified by 'the morning **star**.' The reason it is called the *morning star*, is that intelligence and wisdom will be given them by the Lord when He will come to inaugurate the New Church. Ex.

155. 'These things saith He that hath . . . the seven

stars' (Rev.iii.1)=the Lord, from whom are . . . all the Knowledges of good and truth. E.184.

[R.] 333. 'The stars of heaven fell unto the earth' (Rev.vi.13)=that all the Knowledges of good and truth have disappeared. E.402.

— In the Spiritual World, stars appear to fall from Heaven to the earth there, where the Knowledges of good and truth are perishing.

408. 'There fell from heaven a great star burning as it were a torch' (Rev.viii.10)=the appearance of Own intelligence from conceit which arises from infernal love. (=the truth of the Word falsified from man's Own love. E.517.)

410. 'The name of that star is called Wormwood . . .' (ver.11)=the infernal falsity from which is their Own intelligence. (=truth mixed with the falsity of evil. E.519.)

413. 'A third part of the stars was smitten' (ver.12) =that on account of evils from falsities and falsities from evils, they did not know . . . what any truth is. . . 'Stars'=the Knowledges of truth and good from the Word. (=that all the Knowledge of good and truth had perished. E.525.)

414. By the light of the sun is signified Divine truth spiritual; and by the light of the moon and stars, Divine truth natural, both from the Word . . .

420. 'I saw a star fallen from heaven unto the earth' (Rev.ix.1) = Divine truth spiritual inflowing from Heaven into the Church with them, exploring and manifesting. 'A star,' here, =Divine truth spiritual, because it fell from the Spiritual Heaven. (=Knowledges of truth which have been falsified, and thus turned into falsities. E.535.)

—^e. The like is signified by 'a star,' in the singular, in Rev.ii.28 : xxii.16 ; for by 'stars,' in the plural, are signified the Knowledges of good and truth ; and through these there is intelligence.

447². See ARMY, here.

534. 'Upon her head a crown of twelve stars' (Rev. xii.1)=its wisdom and intelligence from the Knowledges of Divine good and Divine truth from the Word. (=the wisdom and intelligence of those who are of that Church through doctrinal things and the Knowledges of all things of truth and good from the Word. E.709.)

541. 'His tail drew the third part of the stars of heaven, and cast them unto the earth' (ver.4)=that through falsifications of the truths of the Word they have alienated from the Church all spiritual Knowledges of good and truth, and have utterly destroyed them through applications to falsities. (=the falsification and adulteration of all the Truths of the Word. E.718. 714¹³.)

566⁵. That paper, when written on from the Word, shone like a star.

875⁹. As the Angels withdrew . . . stars appeared around their heads.

954. 'The bright and morning star' (Rev.xxii.16)=that He was then the light, and that He will come with new light, which will arise before His New Church . . . He is called 'the bright star' from the light with which

He came into the world ; on which account He is called 'a star.' Ill. And He is called 'the morning star' from the light which will arise from Him before the New Church . . . For by 'a star' is signified the light from Him, which in its essence is wisdom and intelligence . . .

M. 15. The prince's robe was set with stars of a silver colour wrought in needle-work.

533. The paper on which the arcana were written, . . . while it was in the Spiritual World, shone like a star . . .

T. 32⁵. The infinity of God the Creator may be seen from the infinite number of the stars, which are so many suns, and thence so many worlds.

79³. (The notion that) the stars are only luminaries which originated from our sun.

160. (I said to the Angels,) In the world there appear innumerable stars, greater and less, which are so many suns, and which merely transmit light into the world of our sun ; and when I saw that in your world also stars are to be seen, I supposed that these are as many as those in the world. The Angels were delighted with this discourse, and said that perhaps there are as many, because every Society of Heaven sometimes shines like a star to those who are below ; and the Societies of Heaven are innumerable, all ordained according to the varieties of the affections of the love of good . . . and, as these were foreseen before the creation, I suppose that there have been provided (an equal number of stars in the natural world).

176². The apostolic Church was actually like a new star appearing in the starry-*astrifero*-heaven ; but, after the two Nicene Councils, the Church became like the same star darkened and lost to view ; just as has sometimes happened in the natural world, according to the observation of astronomers.

209. The Word, in the shrines of the temples there, shines like a great star, and sometimes like the sun.

—⁴. When the Angels descend from Heaven to perform any duty below, they appear encompassed with little stars, especially around the head ; which is a sign that Divine truths from the Word are in them.

335. I saw fatuous lights, some like sheets of paper full of writing, which . . . at last appeared like falling stars, which in their descent vanished in the air. Ex.

348^e. Faith in the Lord, when destitute of Truths, may be compared to a new star appearing in the expanse of Heaven, which in time grows dim ; but faith in the Lord, together with Truths, may be compared to a fixed star which remains constant . . . The faith of Truths shines in Heaven like a star.

379^e. That the Lord is the Son of the living God, is like the morning star to all who enter His Church.

666. Round the Angel's head appeared a lucid band, in which were minute stars.

759². They viewed predestination as a star descending from heaven . . . not knowing that a falling star is a meteor of fatuous light, which, when it falls into the brain, can confirm every falsity . . . until it is believed to be the true light, and is decreed to be a fixed star :

and finally is sworn to be the star of stars—*sidus siderum*.

770. Whether they believe that the stars of heaven will fall upon the earth, which is smaller than a single one of them.

D. 417. The fall of Spirits from Heaven as stars.

461. On the seats of some in Heaven who are called stars.

463. On those who are called stars of the dragon.

466. That a star in the zenith fell down with the rest.

615. The appearance of little stars is a good sign.

912. Evil stars also have stars around them.

998. On little stars.

1211. Their face appears beset with many wandering stars . . . These wandering stars = an appearance of what is honourable in externals.

2645. Around (this evil Spirit) were small wandering stars in abundance.

2676. On the appearances to Spirits of little fires, and stars.

2677. They who are in Truths of faith, that is, who are led by the Lord, appear like bright little stars in the hemisphere.

3420. That there is no fixed star which has not its Earths around it.

3901. On inhabitants of the starry heaven.

3911. There appeared an azure starry heaven . . .

4379. Evil Spirits seen around me as innumerable wandering stars.

4874. They look upwards to the stars, and have a revelation thence.

5426. See LAST JUDGMENT, here. 5373.

E. 275¹⁶. 'The ordinances of the moon and stars, from which is the light by night' (Jer. xxxi. 35) = truths from spiritual good, and from Knowledges, from which there is intelligence.

316¹⁶. That he-goat then appears to tread the stars under his feet. (Just as in Dan. viii. 10.)

355³³. 'The stars from their courses fought against Sisera' (Judg. v. 20) = the Knowledges of truth, and combat from them against the falsities of evil. 447⁴.

401²³. 'Stars of light' (Ps. cxlviii. 3) = the Knowledges of truth from good.

402. The stars cannot fall to the earth, because they are larger than the earth; consequently by them are signified such things as are of heavenly light, and give light, which are the Knowledges of good and truth. Moreover, stars appear in the angelic Heaven; but they are appearances from the Knowledges of good and truth; and therefore they appear around those who are in such Knowledges, especially when they are turning them over in their minds, and when they long to know them.

410⁵. 'To set it among the stars' (Obad. 4) = in the heights where those dwell who are in the Knowledges of truth.

422²⁰. As the Lord is the east, a star was seen by those from the east; and, as they were in Knowledge about the advent of the Lord from the representatives among them, the star was seen and went before them, first to Jerusalem, by which was represented the Church as to doctrine and as to the Word, and thence to the place where the infant Lord was. Moreover, 'a star' = the Knowledges of good and truth; and, in the supreme sense, Knowledge about the Lord.

518². When 'to fall' is predicated of the stars—by which are meant the Knowledges of good and truth from the Word—it = to perish; for when Divine truth in the Spiritual World falls out of Heaven to the earth there, where the evil are, it is turned into falsity. Ex.

573³. 'Stars' = the Knowledges of truth and good. 632⁵. 1029¹³.

—⁸. 'Stars' = falsities in general.

726². That the Lord has infinite power, may be evident from the fact that . . . He has created the universe, full of such innumerable stars, which are suns . . .

1063³. Profaners of this kind appear at first with a face of a human colour around which float many wandering stars . . .

J. (Post.) 120⁹. Those (Africans) who had believed that God had been born a man, saw a bright star in the air.

State. Status.

See under CHANGE, DAY, PLACE, SPACE, and TIME.

A. 6¹³. The six states of man's regeneration. Sig. and Defined. 29⁹. 48.

190. The third state of the Most Ancient Church.

561. See REMAINS, here. 1738. 1906. —². —³. —⁴.

—². All these states are so preserved . . . that not the least of them is lost. (For) every state of a man, from infancy to old age, not only remains in the other life, but also returns, and that exactly as they had been while he lived in the world; thus not only the goods and truths of the memory, but also all the states of innocence and charity; and, when the states of evil and falsity recur . . . these states are tempered by the Lord by means of the [good states]. 1906.

823⁹. But with the good all their good states . . . return.

833–836. The four states after temptation. Tr. 863. 880. 889.

1273⁹. Changes of place there are changes of state.

1274. Places and distances there are nothing but varieties of state. 1376.

1280. The four states of the first Ancient Church. Tr.

1318⁸. When the state is changed, the end also is changed; and, with the end, the thought.

1355. The beginning of the ninth state, which was the last. Sig.

1376. The Angels are not in the idea of place and time, but in that of states.

1377. They never change their places except as their

state is changed; and, as the state is changed, the places and distances with them are also varied. But as everyone has a general state . . . and the particular and individual changes of state relate to the general, after these changes they come back to their own situation.

[A.] 1379. (Thus) the walking about and translations, and the progressions, of Spirits . . . are nothing but changes of state. 1463.

1401. The Lord advanced from an obscure state to one more lucid. (The five states of this advance. Enum. and Sig.) 1414. 1439. 1440. 1450.

1414. The Lord's first state, when He was born. Tr.

1458. Progression into a lucid state. Sig. and Ex.

— There are neither quarters nor times (there), but states. . . The states of intellectual things are as the states of the times of the day and year, and also as those of the quarters. The states of the day are those of evening, night, morning, and noon; the states of the year are those of autumn, winter, spring, and summer; and the states of the quarters are those of the sun, in its relation to the west, north, east, and south. Similar to these are the states of intellectual things. . . In Heaven, those are in light who are in a state of wisdom and intelligence, exactly according to their state; and those are in the greatest light who are in a state of the highest wisdom and intelligence. 3708³.

1463. Therefore, whenever travelling, sojourning, and passing from place to place, occur in the Word, nothing else is suggested to the Angels than such change of state as they have. There are changes of state of both the thoughts and the affections. Changes of state of the thoughts are Knowledges, which (there) are produced by instructions.

1548. There are two states from which there is heavenly light. Ex.

1615. The Lord's sixth state. Sig.

1618^e. By external worship . . . man is gifted with states of holiness . . . which are preserved to him by the Lord for the use of eternal life; for all the states of his life return (there).

1816. The first state of His external man. Sig.

1838. The Lord appears to everyone according to his state, as in this case.

1932. Information concerning the state. Sig.

1940². The things which inflow are received according to the state of each person.

1980². According to the state of the Spirits around me, and thus according to my state.

—^e. The ideas are varied . . . according to the changes of the state.

2095. A state of union then. Sig.

2098. The Lord's two states, of glorification and humiliation. 2288.

2157. The relativity of the Lord's state. Sig. and Ex.

2161. The state of perception in which the Lord then was. Sig. 2162. 2163.

2219². (Man ought to) rise up there into a continually more perfect heavenly state.

2313. The six states (of the Spiritual Church which is in the good of charity, but in external worship) as described in the history of Lot. Enum. 2406. 2407. 2422. 2455^o. 2459.

2315. The four states of those who are against charity in that Spiritual Church. Enum. 2449.

2334. After temptation, there remain from it many states of truth and good, to which their thoughts can afterwards be bent . . .

2487. These (organic) forms are varied and changed according to the changes of the state of the affections and persuasions.

2625. They afterwards perceive that space and time are not there, but state instead; and that (there) states correspond to spaces and times in nature; to spaces, states as to being; and to times, states as to manifestation—*existere*.

—³. 'Ages,' as 'old age,' = states.

2636. A full state of union. Sig. and Ex.

—². Man's state is then said to be full. Ex.

2660. The Lord's first state, when He thought of that Rational being separated from Himself: that it was a state of grief from love. Sig.

2664. A change of state towards that Rational. Sig.

2678. The first state of those being reformed and becoming spiritual . . . is that they think they do good and think truth from themselves . . . 2679, Sig. 2902. 2946.

2682². The second state of those being reformed, is that they are reduced to ignorance . . . even to despair. Tr.

2684^o. The state of thought of those who are in desolation of truth, and in consequent despair. Sig. 2689.

2692. (What inflows from the Lord) manifests itself only by a change of state of the man's affection.

2693. That the Lord thoroughly knew its state. Sig.

2694². This is effected by the state of anxiety and grief even to despair. What is good, blessed, and happy, no one can perceive with exquisite sense, unless he has been in (a contrary) state.

—³. (Although convinced by reasons) their state of thought about their own prudence is not changed by it, except at the moment . . . and, after the lapse of a few moments, they return to their former state of opinion . . . for unless the affection is subdued, the thought remains in its own state . . . But when anxiety and grief are induced upon them . . . even to despair, their persuasion is broken, and their state is changed. (Another examp.)

—^e. (This is why) those being reformed . . . are reduced into (this) state of vastation, and, when they are in this state even to despair, they then for the first time have comfort and help from the Lord.

2699. The first state after desolation, which was a state of consolation and of the hope of help, was described in the preceding verse; and their second state after desolation, which is a state of enlightenment and consequent refreshment, is described in this verse.

As these states are unknown in the world . . . we may describe the state of those being regenerated in the other life . . .

2704. This state, which is one of instruction, treated of in this verse, is the third state of those coming out of desolation . . .

2775. A place and state of temptation. Sig. and Ex.

2786. The Lord's state at that time according to perception. Sig. and Ex.

— The state the Lord took on . . . when He underwent the most grievous and the inmost temptations. Tr. His first preparation for this state was that He entered into a state of peace and innocence . . . 2795,enum.

—². Many states exist together, and these distinct from one another.

— The Lord from His Divine could induce upon Himself whatever states He pleased; and He prepared Himself for temptations by inducing many states.

2796. (These) puttings on by the Lord of various states must be unknown to man, because he never reflects upon his changes of state, which are nevertheless going on continually . . . All his states are from (the action of the Spirits and Angels with him), and thus are directed by the Lord to eternal ends.

— In every state there are a great many others, which do not appear, and which together appear as one general state; and these states are disposed in relation to the states which follow in order in their series. With man, these things are done by the Lord; but with the Lord . . . they were done by Himself.

—². The changes of state . . . with man, and the order in which they follow, and the series through which they pass, and thus how they are bent by the Lord as far as possible to good (are most minutely perceived by the Angels).

2878°. The Lord alone knows the times and states.

2904. The times and states of the Church as to the truths Divine which had preceded. Sig. and Ex.

2915. The first state (of the new Spiritual Church). Sig. and Ex. 2945. 2946.

2960. Their second state, in which they indeed give assent, but still wish it to be from themselves; (and) their third state, which is a state of belief that they are reformed by the Lord. Sig.

— Their fourth state follows, in which they perceive it to be from the Lord.

2967. Adapted to their state. Sig. and Ex.

—². All being regenerated are gifted with charity and faith . . . but each according to his capacity and state. Ex.

3116°. (For) the Lord alone sees man's state; not only his present, but also his future one to eternity.

3183. For man, when first born, is introduced into a state of innocence, that it may be a plane for all the rest of the states, and be the inmost in them . . . Next, he is introduced into a state of the affection of celestial good . . . afterwards into a state of the affection of spiritual good . . . As he advances in age, he is introduced into a state of the affection of truth . . . The

last state is a state of wisdom, in which is the innocence of infancy; and thus the first state and the last are united.

3200. These states did not exist once only; but continually during the Lord's whole life.

3212. A new state. Sig. and Ex.

— The new state is the state of glorification of the Rational . . . in respect to truth.

—³. The change of state (effected by regeneration) cannot be seen in the man's body, but in his spirit.

3251. A state representative of the Lord as to the Divine itself. Sig. and Ex.

3254. A new state. Sig.

— The Angels have no idea of the ages of man . . . but instead they have the idea of states. Enum.

3296°. As the Lord completely changed His human state into the Divine one, so, when He regenerates man, He completely changes his state.

3316°. The first state of the man who is being regenerated. Des.

3353°. 'An earthquake'=a change in the state of the Church. 3355,III.

3356. That motion means a change of state. Ex.

— In themselves, the space and time (there) are changes of state; for this is their origin. . . By changes of state induced in others, Spirits cause them to appear in another place. . . Man himself, in so far as he is in a state of affections and thence of joy; and in a state of thoughts, and thence of absence from the body, is not in time . . . because his spirit has states to which the spaces and times in the external man correspond. Motion, therefore, being successive progression in space and time, is, in the internal sense, change of state.

3404°. The Angels, who are not in the idea of time, but in that of state, perceive most clearly (what the Divine was before time); for the eternal with them is not the eternal of time, but the eternal of state.

—³. The Angels derive nothing from time and space; but from state as to being and as to manifestation.

3405. 'A year'=the entire state here treated of.

3466°. For of interior things is predicated state, which is signified by place; but of exterior things, doctrine.

3469. A state of temptation as to the natural good of truth. Sig. and Ex.

— 'Years'=states. Refs.

—². (External things cannot be brought into) obedience to the internal man, except . . . by many new states into which the man is introduced, which are states of acknowledgment of [the quality of] self, and of acknowledgment of the Lord . . . thus states of humiliation . . .

3487. The first state of the perversion of the Church. Sig. and Ex.

3488. The second state of the perversion of the Church. Sig. and Ex.

3492. When the state was at hand. Sig. and Ex. 3497.

[A.] 3539³. The state of the regeneration of man; here, the quality of his first state . . . for this state is entirely inverted relatively to that in which man is when he has been regenerated. Tr.

3548^e. Still less (can man perceive) the changes of state (of the good and truth of the Natural).

3570². If man's ends are for good . . . he is in a state of regeneration; but if the ends are for evil . . . he is in no state of regeneration.

3587. Progression and change of state. Sig. and Ex.

3593. A great alteration about the inversion of state. Sig. and Ex. 3597². 3607.

— (For) in the state before regeneration, truths apparently dominate; whereas in the state after regeneration, good receives the dominion. Refs. 3603².

3603³. In man's fourth age . . . the state is full. Ex.

3693⁴. The Angels have changes of state between the highest degree of light, and a less degree . . . and these changes of state are as the morning . . . the midday . . . the evening . . . and then the morning again.

3742. When the Angels are in a fuller state of reception, they are in their peace and happiness; otherwise they are in a state of unrest and of some anxiety.

3750³. For in the other life everyone may easily be led into a state of life which he had had here, because the state of his life remains with everyone after death. 4658².

3754. It has treated of three states of the perversion of good and truth in the Church; and here it treats of the fourth state, which is also the last. (These four states enum.)

3796³. (In judging his ends) a man should attend to the various states in which he is; for the states themselves very much vary the perception.

3814. A new state of life. Sig. and Ex.

— All times=states; thus years, months, and days; but the quality of the states is evident from the numbers affixed. But when a year, month, or day is mentioned in the singular, it=an entire state; thus the end of a preceding, and the beginning of a subsequent state.

3845. See WEEK, here.

— All states, also, have their periods; that is, their beginning, successive progress, and end; yet in the other life these are not perceived as times; but as states and their evolutions.

3846. A full and holy state. Sig. and Ex.

3862. All affections . . . are variations of that celestial and spiritual light . . . and hence come the changes of state.

3901⁴. The first state of the Church is described by 'the lion' (Dan.vii.).

3913. For when man is being regenerated . . . he is led through many states. The general states are what are designated by the twelve sons, and afterwards by the twelve tribes.

3938. As the Angels are not in space and time, they have ideas of state.

—². There are two states, a state which corresponds

to space, and a state which corresponds to time. The (former) state is state as to being; and the (latter) state is state as to manifestation . . . 4814, below.

3957². (The superiority of the state after death.)

3998. But with the Lord there are no states; for all with Him is eternal and infinite.

4001. The first state of innocence. Sig. and Ex.

4005^e. (These things) are varied according to all the states of life; and the states of life are varied in general according to the ages; and in particular according to the affections.

4043. In interior things . . . nothing is perceived by spaces and times . . . but by states and their variations and changes . . .

4048. He was in a state of tranquillity, as of a kind of peaceful sleep. Ex.

4063². In order that man may be brought from the state of the old man into the state of the new . . . —^e.

— As the states of his life are to be so greatly changed . . .

—⁴. This may be illustrated by the changes of state (in man's successive ages).

—⁵. Thus the former things are always left behind when a new state of life is put on.

— But when man is being regenerated, his state becomes altogether different . . . nor does anyone arrive at this state except by the means of regeneration . . .

4066. The change of state with that (middle) good ('Laban'). Sig. and Ex. 4067.

4067³. His changes of state are nothing but changes of Societies.

—⁴. How the case is with the middle goods by which man is brought from the state of the old man to the state of the new man.

4073. Representations are according to changes of state as to good and truth; and changes of state are according to the changes of the Spirits and Angels. Ex. . . Man's state is altogether according to the Societies of Spirits and Angels in the midst of whom he is . . . But his changes of state are quite different when he adjoins the Societies to himself . . . from what they are when the Societies are adjoined to him by the Lord. Ex. . . From the Societies, the Angels perceive the states which are with a man . . . while man has only an obscure perception of what Societies are with him through some changes of state from that source.

4097. (Four states of separation from the good signified by 'Laban.') Enum.

4110. A state of use and of end of good. Sig. and Ex.

—². The middle kind of Spirits are sent back into the state of their good, and therefore into a state of use and of end therefrom . . .

4111. A change of the state signified by 'Laban' as to truth. Sig. and Ex. 4151, Ex.

—³ The states of Spirits as to good and truth are according to the Societies in which they are . . . Thus when they are removed from one Society into another, the states of their thoughts and affections are changed, and consequently their state as to truth and good.

—³. For changes of state (there) are in general nothing else than approaches to the Divine, and removals from it.

4112. A change of the state signified by 'Laban' as to good. Sig. and Ex.

4119. For the end of a state of conjunction is the beginning of a following state, which is one of separation.

4122. In a man being regenerated (the Angels) see and perceive in this way all the changes of his state; and, according to them . . . they lead him to good . . .

4128. A state of love in which the good signified by 'Jacob' was. Sig. and Ex.

4129. A state of good in somewhat of that conjunction. Sig. and Ex.

4136. The state if the separation were of its free will. Sig. and Ex.

—². Man does not know . . . how the state of every good is changed . . . With those being regenerated, there are changes of state of goods, from infancy to (death) . . . But how it is with the changes of state of the goods, the man knows nothing . . . because he has no knowledges . . .

4232. The inversion of state in the Natural. Tr. (in Gen. xxxii.). 4343². 4249.

4237. The quality of the Lord's state (then). Sig. and Ex.

— . But . . . the Divine states which the Lord had when He made the Human in Himself Divine, do not fall into any human apprehension, except . . . by the states of man's regeneration.

4264². To space-and time in the Heavens correspond states and changes of states.

4283². States of conjunction through temptations. Sig. . . For the man then enters into a spiritual or celestial state.

4321². Situation there, is state.

4234. The state at that time as to goods and truths—that it would not appear to anyone. Sig. and Ex.

4379². The state which precedes is always as an egg to the one which follows.

4389. The state of the life of good from truth at that time. Sig. and Ex.

4482. Measures=qualities of state.

4625^e. Their perceptive faculty is varied according to the general changes of state of the Society in which they are.

4655. It is the state (there) which makes the appearance.

4658². Aristotle was then let into the state of his life he had (here) . . .

4663². For man after death carries with him all the states of his life. Examps.

4719. What state they were in. Sig. and Ex.

— . 'Where?'=state.

4797. The changes of state of the affections appear to the life in the faces of the Angels. Des.

4803. The states of good Spirits and Angels are continually changing and perfecting . . .

4814. The state of the things which follow. Sig. and Ex.

—³. There are, in general, two states, a state of good, and a state of truth. The state of good is called a state of being, and the state of truth, a state of manifestation. 3938², above. 8325².

4850. A change of state as to truths. Sig. and Ex.

— . As state, and change of state, are so often mentioned . . . they shall be explained. Time, and the succession of time, or space, and the extension of space, cannot be predicated of the interior things of man . . . because they are not in time or place . . . but are in interior things which correspond to these; and these interior things we have to call states, because there is no other word to express them. The state of the interiors is said to be changed, when the mind . . . is changed as to the affections and derivative thoughts; as from sadness to joy . . . These changes are called changes of state; and they are predicated of the affections, and of the thoughts in so far as they are ruled by the affections; but the changes of state of the thoughts are in those of the affections as singulars are in generals, and are, relatively, variations.

4901. A new state. Sig. and Ex. 5031.

—². The thought of Spirits and Angels is from states of life, without any notion of times; (because) the progressions of their life are not distinguished into different ages . . . They are in the interior memory . . . and the thought from this memory has not times and spaces adjoined to it; but states and their progressions instead. Thus they correspond; and (therefore) times, in the Word, =states.

—⁴. In the Spiritual World there is a continual progression of states from one into another; and consequently in the last of every state there is a first or beginning, thus a continuation . . .

4916. A following state. Sig.

4979. A second state. Sig.

4987. A third state. Sig.

—². When one state is terminated and another succeeds, which is a noteworthy one, it is indicated by 'it was,' or 'it came to pass;' and a change of state less noteworthy, by 'and.'

4994. That that good was prior in time, not in state. Sig. and Ex.

4999. A fourth state. Sig.

5003. A fifth state. Sig.

5058. After some unfoldings of the state of his life, it became manifest that he was deceitful.

5097. All the times of the day and year=various states according to the variations of the light of Heaven.

5122². The states of the re-birth of each Sensuous, and of each thing in the Natural and Rational, have their progressions from beginning to end . . . and then they commence from a certain new beginning . . .

— . The periods of the first state are from truths to goods . . . After (regeneration) charity . . . becomes the beginning, and from it new states commence, which proceed in both directions—towards what is more interior, and also towards what is more exterior. Ex.

[A.] 5146. In the interior Heaven there is no idea of interior and exterior . . . but there is the idea of more perfect or more imperfect state; for interior things are in a more perfect state than exterior ones . . .

5159. The last of the state. Sig. and Ex. . . By the last of a state is meant when a prior state comes to an end, and a new one begins. A new state begins in a man who is being regenerated, when the order is changed . . .

—². With every man, whether being regenerated or not, there come forth changes of state, and also inversions; but in one way with those being regenerated, and in another with those not being regenerated. With (the latter) these changes or inversions are from (natural) causes. Ex. But with (the former) the changes or inversions are from spiritual causes . . . and when the man begins to be affected with what is good, he is in the end of the prior state, and in the beginning of a new one.

5221. In that new state. Sig. and Ex.

5229. (Perception) concerning the state of disjunction. Sig. and Ex.

5244². When the state is full, that is, when all things in the Natural are prepared to receive the influx from the interior . . .

5246². The state of temptation relatively to the state after it, is like the state of a pit or prison. Des. This state, when presented to view in the other life—where all spiritual states can be exhibited to the sight—appears like a mist exhaled from unclean places . . . But when the state of temptation ceases, the mist is dispersed . . . The change of this state is signified by Joseph's polling himself, and changing his garments. (Another comparison.)

5265. The states of the multiplication of truth in the interior Natural. Sig. and Ex. (And in the exterior Natural. 5266.)

5270^e. The state called "desolation." Ex.

5275. States of providence. Sig. and Ex.

5280^e. The last state of desolation. Tr.

—³. This is the first state, and is called the state of reformation. Ex. Most in the Church are introduced into this state . . . yet few are regenerated . . .

5339. The first states when truths are multiplied into series. Sig. and Ex.

5343². The series themselves . . . are varied according to the changes of state.

5360. The subsequent states of desolation. Sig. and Ex.

5457. A new state is here described.

5466. The end of this state. Sig. and Ex.

5531. Every such General . . . has its receptacle, within which it can . . . vary its forms, and change its states.

5605². Motions in the other life, and progressions, are nothing else . . . than changes of the state of life. Ex.

—³. In that World there are neither spaces nor times; but states of life instead. In externals, these

states produce a vivid appearance of progressions and motions.

5658. Truths according to the state of each. Sig. and Ex.

5705. The change of state of each among themselves. Sig. and Ex.

— . 'To be amazed' = an unexpected and sudden change of the state of the thoughts.

5773². When the state (in regeneration) is changed, and becomes inverted, there is mourning; for they are then let into temptation . . . Rep.

5792. That the associates . . . should return to their former state. Sig. and Ex.

5807². Love is the Harmonic resulting from changes of state and variations in the forms or substances of the mind . . . Thus love is the Divine which inflows into the forms, and disposes them, so that the changes of state, and the variations, may be in the harmony of Heaven.

5851. The Spirits are changed according to the man's states, that is, those of his affection . . .

5881^e. The commotion which then comes forth, manifests itself by anxiety arising from a change of the former state . . .

5962². How the case is with the state of life of Spirits and Angels. . . This state in Heaven is that Spirits and Angels have their morning, midday, and evening, and also twilight, and morning again. Ex.

—³. No one state is exactly like another to eternity; nor does one Spirit or Angel pass through changes of state like those of another . . .

5963. The varying states in the other life are according to the perception of good and truth, thus according to the perception of the Lord's presence . . .

6096. The state and quality of the spiritual life which had been in the Natural from the Spiritual. Sig. — . All numbers in the Word = the state and quality of the Thing treated of.

6110. This state is signified by 'famine.'

— . See CHANGE=*mutare*, here.

6129. The full term of this state. Sig.

6130. Desolation after the full term of this state. Sig.

6144². By desolations and temptations, states contrary to heavenly life are perceived, and there is induced a sense of the happiness of the heavenly life . . .

6175. The entire state of the Thing represented by Jacob, and its quality. Sig. and Ex.

6176. The state just before regeneration. Sig.

6195^e. The separation (of Spirits bound to me was affected by) changes of state of the affections.

6285. The greater the extension is, and the more it is according to heavenly order, the more perfect is the state.

6315^e. I have frequently perceived these elevations (into a more interior light), and at the same time the changes of state as to the affections and as to the thoughts.

6326². These variations (of the form of the mind)

come forth according to the changes of **state** of the affections.

6335². The **states** of intelligence and wisdom (in Heaven) are varied according to the lights. Examp.

6368². For all the **states** which a man has acquired (here), are retained (there), and are infilled. With the good, the good **states** are retained and infilled with good, and through these **states** these are elevated into Heaven; and with the evil the evil **states** are retained and infilled with evil, and through these **states** they fall down into Hell.

6448. What would befall everyone when in such a **state**. Sig. and Ex.

—^e. By the sons of Israel, or the tribes named after them, are described all the **states** of the Church as to goods and truths; thus as to the spiritual life of everyone within the Church.

6508. A full **state**. Sig. and Ex.

6537. The first **state**, where there is the good of truth. Sig. and Ex.

6602^e. The reason distance is perceived (there), is from the **state** of the affection of truth and good: in proportion as the **state** of one Society differs from the **state** of another, the Societies appear far apart.

6611. As to the changes of the **state** of man's life, it is inconstant, and is carried upwards and downwards, that is, towards Heaven and towards Hell. But they who suffer themselves to be regenerated, are continually being carried upwards, thus into more interior heavenly Societies. Ex.

6618². An Angel spoke with them by means of changes of **state**. 7077.

6645. 'To die' = the end of a former **state** and the beginning of a new one.

—^e. The **state** of the Church, such as it is now, is described in what follows; also the **state** of its external.

—². The Church with man undergoes new **states** by turns; for as a man is strengthened in the truth of faith and good of charity, he is introduced into other **states**; and the former **state** serves as a plane for the following **state**, and so on continually.

6717. This is the first **state** with the man who is being regenerated. Des.

—². These are the two **states** (of regeneration) which are meant by the origin of truth from good, and their conjunction. But the truth conjoined with good, here signified, is not such as is received by man in the first **state**. Ex.

6747. It is the second **state** which is here described. The first **state** was a state of immission among evils and falsities. This second one is a **state** of the insinuation of the good of the Church.

6750. It is the third **state** which is described in this verse. 6752.

6755. While these **states** lasted. Sig.

6772. Here begins the fifth **state** of the progression of the law Divine in the Lord's Human; in the relative sense, of the progression of the law Divine with the man who is being regenerated; which is one of separa-

tion from falsities, and of adjunction with the truths of simple good.

6798. After many changes of **state**. Sig.

6806^e. Those Angels and Spirits who are similar as to **states** of life, appear to be near each other; and thus Know each other; whereas those who are unlike as to **states** of life, appear to be far from each other, and thus do not Know each other. In a word, in the other life, likeness of **state** causes them to appear present and to be Known; and unlikeness of **state** causes them to appear absent and not to be Known.

6843. There is no other access to the Divine, because it is above the things of place and time, and is in those things with man which are called **states**; namely, **states** of love, and **states** of faith; thus **states** of each faculty of the mind . . . By these, man can approach the Divine. Tr.

6983. In Heaven, instead of space and time, there are **states** . . . But in the Divine which is above the Heavens, there is . . . not even **state**; but instead of space there is infinity, and instead of time, eternity.

7077. Every change of **state** contains infinite things, and also every least part of it.

7186³. For evils and falsities cannot be removed, and goods and truths be insinuated in their place, except by many changes of **state**.

7218. So long as they are in this **state** (of infestation) they are as it were in hard service.

—². When Spirits have the **state** of evening and night, their thought is in a forced **state** . . . But when they have the **state** of morning and midday, their thought is in a free **state** . . .

7246. They so appear (on the two opposite sides of Venus) according to the **states** of their life; for the **state** of life presents all the appearance of place and space.

7284. The **state** and quality of the law from the Divine . . . as it was among those of the Spiritual Church at the first time of visitation. Sig. and Ex.

7285. The **state** and quality of doctrine. Sig.

7298^e. Hence (the spiritual sight) can admit influx from Heaven according to the **states** of the Things.

7308. Influx according to the **state** (of falsity in which the infesters were). Sig. and Ex.

—^e. For everything has its own **state**, in which, and according to which, it is.

7337. Hence all Divine miracles represent **states** of the Lord's Kingdom.

—³. It is according to order that **states** of affection and thought cause the idea of place and distance (there); and that they appear to be distant from each other in proportion as they are in a diverse **state** . . . Magicians abuse this law . . . by inducing on others changes of **state**, and thus translate them now on high, and now into the deep; and they also cast them into Societies in order that they may serve them as Subjects.

7346. The end of that **state** after truths were falsified. Sig.

[A.] 7358°. The diversity of state causes (the Spirits of the different Earths) to appear separate from each other, either to the right or to the left, at a greater or less distance.

7381°. In the ideas of the Angels there is nothing from time and space, but instead of them there are states. Ex.

—4. But the light from the spiritual Sun is Divine truth, and the heat is Divine good; and from these there come forth with the Angels ideas of states; states of intelligence and of faith, from Divine truth; and states of wisdom and love, from Divine good. The variations of these states with the Angels are the things to which correspond the states of light and shade (here), and also those of heat and cold.

7465. That there may be an end of that state as to the falsities of malevolence. Sig. and Ex.

— Every miracle done in Egypt = a peculiar state into which come those in the other life who are in falsities, and infest. There are ten states into which they come in succession, before they are completely stripped of all truth, thus before they are cast into Hell. 7795°.

7541°. Besides, in the other life man enters new states, and undergoes changes. Ex.

7715. A full state. Sig. . . By a full state is meant an entire state from beginning to end; for every state has its beginning, its increasings, and its maximum; and this full term is what is meant by a full state; and is signified by 'three days.'

7827. That this state is the principal one of all the states. Sig. and Ex.

7828. The beginning from which are all the sequent states to eternity. Sig. and Ex.

7831. A state of initiation of the interiors. Sig. and Ex.

7839. A full state. Sig. and Ex. . . It is called a full state when the good is such that there is nothing wanting for receiving the influx of innocence. Ex. . . But the state is not full when truths have not yet qualified good, so as to make it capable of receiving a corresponding state of innocence. This state becomes full for the first time when truths are regarded from good; and it is not as yet full when good is regarded from truths. In the latter state are those being regenerated; in the former one are those who have been regenerated.

7857. These two states (of regeneration) are accurately distinguished in the Word; for the reason that man cannot be in both states at once. He who is in the first state cannot enter into the second until he has been regenerated; and he who is in the second state must not betake himself to the previous one; (for he then) relapses into the state of faith . . . and also beyond it. Sig.

7860. The duration of this state before a state of illustration in Heaven. Sig. and Ex.

—2. These two states are entirely different, as are the state of the means to an end, and the state of the end. When the state of the end has come, the things contained in the state of the means will have been passed through.

7861. A state of means to the end through temptations. Sig. and Ex.

7898. Because there was then a state of charity and faith, through which there was separation from those in evils and falsities. Sig.

7900. In the beginning of a holy state. Sig. and Ex.

7906°. This fermentation or combat, comes forth especially when the state with man is turned . . . For the state has not been purified while the man acts from the truth of faith; but it has been purified when he acts from the good of charity; for he then acts from the will.

7966. The first state, of truth from good, in which there is nothing of what is false. Sig. and Ex.

— The second state is described in a subsequent verse . . . These are the two states in which those of the Spiritual Church, when in good, are kept by the Lord: the first, that from the good which is of the will they see and think truth; the second, that from this marriage of good and truth, they produce truths, which, by willing and doing them, again become goods; and so on continually.

7972. The first state of departure, and its quality. Sig. . . For the journeyings of the sons of Israel = states of life and their changes from the first to the last.

7984. The quality and state (of the infestations). Sig. and Ex.

—2. When they have a full state of remains, they are elevated into Heaven. Ex.

—3. What is meant by a full state. . . Everyone has a certain measure . . . which is filled in the other life . . . This state is what is meant by a full state, and is signified by 'thirty.' (See MEASURE, here.)

8053. In the beginning of a new state. Sig.

8103. The second state after they were delivered. Sig.

— For the journeyings and encampments of the sons of Israel, after they had gone forth from Egypt = the spiritual states of those who have been delivered by the Lord. The changes of states are signified by the journeys from one place to another, and their stay there.

8108. By these things was represented the state of Heaven; for there are perpetual variations and changes of state there; because the Angels are continually being perfected, which cannot be done without perpetual changes of states. Ex.

8143. A change of state into evil with those in falsities from evil. Sig. and Ex.

8325. It is the states of truth and good; and, in the opposite, of falsity and evil, which are represented (there) by heights and depths. Ex.

8328. A state of good from the Divine. Sig. and Ex.

8367. A state of illustration and affection, thus of consolation after temptation. Sig. and Ex.

8397. What is successive of life as to states of temptations. Sig. For those of the Spiritual Church . . . are led from one temptation into another.

8421. At the end of each state. Sig. and Ex.

8422°. This disposition (of goods) is effected by the Lord at the end of each state, which is signified by 'the sixth day.'

8426. That at the end of the prior state there is a revelation that they are delivered. Sig. and Ex.

— See EVENING, here.

—². In the Spiritual World there are perpetual changes of state; and all there pass through them. The reason is that they may be constantly perfected; for without changes of states . . . they would not be perfected. The changes of states which succeed each other in order like the times of the day and of the year, never return exactly the same . . . The beginning of every state corresponds to morning on earth . . . and the end of every state, to evening . . .

8427. That in the beginning of a new state there is the coming of the Lord. Sig. and Ex.

8431. That at the end of the state good will be appropriated through delight. Sig. and Ex.

— For a state of morning (there) is when spiritual good is in clearness . . . and a state of evening is when natural good is in clearness . . .

8432. That in the beginning of a new state they will have as much good as they can receive. Sig. and Ex.

8439. A state of reception and of application to use. Sig. and Ex.

8451. The end of the state. Sig.

8454. The beginning of a new state. Sig.

8494. 'Rest' = a state of peace, when there is no temptation.

8505². These two states (of regeneration) are the inverse of each other; for in the former state truth dominates; and in the latter, good; or, in the former state, the man looks downwards or backwards; and in the latter, upwards or forwards. When a man is in the latter state . . . he is no longer allowed to look back, and to do good from truth . . . Sig.

8506. 'Six days' = states of combat and labour; here, a state of the reception of truth, that is, a state when good is acquired through truth; for in this state there are labour and combat. In this state, man is let into temptations . . . But after this state, there is a state of the conjunction of good and truth, thus a state of rest even for the Lord. It is this state which was represented by the rest on the seventh day. . . This state is the one meant by the second state, mentioned in 8505. 8510. 8888².

8510^e. This state is the state of Heaven . . .

8516. That up to the end of the former state, He gives, through truth, so much of good that conjunction may afterwards be effected. Sig. and Ex.

8517. A state of peace, in which the conjunction of good and truth is effected by the Lord; for all conjunction of these is effected in that state. Sig.

8518. That we are to remain in this state. Sig.

8539². The prior state (of regeneration) is signified by the six days which precede the seventh; and the latter state, by the seventh day. (Thus) the prior state was represented by the journeyings of the sons of Israel in the wilderness for forty years; and the latter state by their introduction into the Land of Canaan. 8657.

8560. The Divine Providence . . . continually leads

to salvation, and this by various states; now glad, now sorrowful; which states man cannot possibly comprehend; yet all are profitable to his life to eternity.

8615. When the state of combat with the falsity from interior evil ceased. Sig. and Ex.

8643². For this is the second state (of the man of the Spiritual Church), which comes forth after he has undergone temptations. For while he acts from truth, he is tempted . . . but when the truths with him have been confirmed, they are reduced into order by the Lord, and (then) he enters the second state, which is, that he wills truths and does them . . .

8648. The separation (of good which is from the Divine) hitherto relatively to the state of those of the Spiritual Church. Sig. and Ex.

— For in their first state, good does not appear, but only truth. . . In the first state, the action is from truth, not from good; but in the second, from good. In the first state, good is as it were absent . . . But in the second state, when good is acted from, good is present. —², Ex.

8657. The conjunction (of good) in the state before regeneration while there are temptations. Sig. and Ex.

8658². When man is in the prior state, namely, when he acts from truth . . . he is in a state of undergoing temptations. Through these, he is successively brought to the second state, namely, that he acts from good, that is, from charity and its affection. When, therefore, he comes near this state, he is said to 'encamp at the mount of God,' that is, at the good from which he afterwards acts.

8665. A mutual Divine celestial state. Sig. and Ex.

8685. The disposition by truth Divine with those of the Spiritual Church in the state before [the action is] from good. Sig. and Ex.

—². In both states (of regeneration) man is led by the Lord, but in the first one through immediate influx; and in the second one, through influx both immediate and mediate. Rep. 8690², Ex.

8686. The first state (of regeneration) is described in these words.

8687. In every state, interior and exterior. Sig. and Ex.

8690². It treats here of the first state—that in which man is before regeneration—which is that he does what is good from obedience, and not yet from affection . . .

8702^e. In such a state are they who are led by the Lord through good. Des.

8722. That those of the Spiritual Church shall be led to a state of good. Sig. and Ex.

8731. In the preceding verses it treated of the prior state of those of the Spiritual Church when being regenerated, namely, when they are led by the Lord through truth. To this state succeeds another, which is that they are led by the Lord through good. This change of the one state into the other is what is described in this chapter by [the doings of] Jethro.

8750. The fulness of the state. Sig. and Ex.

— Every state has its beginning, its progression, and its end. When a state arrives at its end, it is full,

and is called the fulness. In the other life, all things are measured by the progressions of **state**, and their successive changes from the beginning to the end . . . Hence, in Heaven, instead of times there are **states**. Yet as in the inmost sphere of Heaven there is a certain progression according to the Divine heavenly form . . . and as, according thereto the **states** of all in Heaven undergo changes, the Angels are alternately in the good of love, the truth of faith, and obscurity as to both. It is from this that there is a correspondence of the **states** there with the times (here). Enum.

[A. 8750]³. There are in general two **states** of life, namely, a **state** of thought . . . and a **state** of affection . . . The **state** of thought relates to the truth of faith; and it is this **state** which is enlightened by the light from the Sun of Heaven . . . whereas the **state** of affection relates to the good of charity; and the heat of the will . . . in man is from the heat of that Sun. Hence it may be evident how the case is with **states** and their changes in the other life; and what is meant by the fulness of the **state** which is signified by 'the third month.' The **state** here, of which fulness is predicated, means the prior **state** which those of the Spiritual Church had undergone. . . And now the second **state** is described.

8753. 'They came to the wilderness of Sinai' = a **state** of good in which the truths of faith are to be implanted. Ex.

8755. What is continuous of life from the prior **state**. Sig. and Ex.

8772^e. How the case is with the two **states** with the man being regenerated. Ex. and Refs.

8805³. With those of the Spiritual Church there are two **states**, a prior one when, through truths, they are led to good; a posterior one when they are in good. and, from it, in truths; here, when they are in good in which truths are to be implanted, which **state** is a middle **state** between the prior and the posterior one. Tr.

8812. A **state** when in good. Sig. and Ex.

8813. A Divine **state** in which there is revelation. Sig. and Ex.

8814. A Divine **state** relatively to those who will receive. Sig. and Ex.

8815. The heavenly **state** which is around. Sig. and Ex.

8898. The consequent **state** of life in Heaven. Sig. and Ex.

9135. The prior **state** is when the man is led by means of the truths of faith to the good of charity; the posterior **state** is when he is in the good of charity and thence in the truths of faith. Through the prior **state**, man is introduced into the Church, in order to become a Church; and when he has become a Church, he is in the posterior **state**. The goods and truths with him in the posterior **state** are signified by 'flocks;' but the truths and goods with him in the prior **state**, by 'small cattle.' 9227², Ex.

9212³. The garments of Angels and Spirits are varied according to the changes of the **state** of faith or truth in which they are . . .

9226. The first **state** with truths. Sig. and Ex.

9227. The beginning of the following **state**, when the life is from good. Sig. and Ex.

9229. The **state** of life then from good. Sig. and Ex.

9230². The good which man does in the first **state** (of regeneration) is called the good of faith; but the good he does in the second **state** . . . is called the good of charity . . .

9261². For the spaces and times (there) are **states**; and hence distances are diversities of **states**. But still, before the external sight there, **states** appear as spaces, and their diversities as distances. Refs.

9272. 'Six years thou shalt sow the land' = the first **state** when the man of the Church is being instructed in the truths and goods of faith.

9274. 'In the seventh thou shalt let it rest' = the second **state**, when the man of the Church is in good, and thus in the tranquillity of peace.

—³. In the Word, especially the prophetic one, the one **state** and the other are distinctly described.

— The second **state** is described (in Matt. xxiv. 16-18; Luke xvii. 31, 32); and that from it no one is to return to the first **state**. Refs.

—⁴. That these **states** are distinct, is involved (in Deut. xxii. 8-12; Lev. xix. 19), for by these commands is signified that he who is in a **state** of truth cannot be in a **state** of good, that is, in the second **state**; nor conversely. The reason is that the one **state** is the inverse of the other; for in the first **state** the man looks from the world into Heaven; whereas in the second **state** he looks from Heaven into the world; for in the first **state** truths enter from the world through the Intellectual into the will, and there become goods, because of love; whereas in the second **state** the goods thus produced go forth from Heaven through the will into the Intellectual, and appear there in the form of faith.

9278. A **state** of labour and combat when in external delights which are to be conjoined with internal ones. Sig. and Ex.

9279. A **state** of good when in internal ones. Sig. and Ex.

9281. The **state** of life of those who are in truths and goods outside the Church. Sig. and Ex.

9288. A holy **state**. Sig.

9291. From the beginning of a new **state**. Sig.

9295². The second **state** of deliverance from damnation, which was a **state** of the implantation of truth in good. Sig. (by the second feast.)

9301. That the good of innocence of the posterior **state** is not to be conjoined with the truth of innocence of the prior **state**. Sig. and Ex.

9326. Even to a full **state**. Sig.

9346². Therefore they who are in a **state** of Hell cannot be transferred into a **state** of Heaven. Sig. . . 'The great gulf' = the opposition and contrariety of the **states** of life.

9383. The things in the Word which are of life in a spiritual and in a natural **state**. Sig. and Ex. . . It is said in a spiritual **state** and in a natural **state**, because with every man there are in general two **states**; one,

which is peculiar and proper to the internal man, which is called the spiritual state; and the other, which is peculiar and proper to the external man, which is called the natural state. Ex.

9406^r. The successive states of the Church in this Earth as to the reception of truth Divine . . . are meant by the statue seen by Nebuchadnezzar. Enum.

9422. 'To sit' in a place = to remain in one's state.

9431. 'Six days' = while in a state of truth. . . For there are two states (of regeneration); the first is called a state of truth; and the second, a state of good. Ex. . . . When man is in the state of truth, he is outside Heaven; but when he is in good, he is in Heaven, thus is introduced to the Lord. Moreover, when man is in the first state, he is in labour and combat; for he then undergoes temptations. But when he is in the second state, he is in rest and the tranquillity of peace. The former state is that which is represented in the Word by the six days which precede the seventh; and the latter state by the seventh day. Refs. 9509^r. 9845.

9579. The spirit is not led through spaces, but through variations of the state of the interior life . . . and approaches are effected according to the agreements or likenesses of the states; for agreement or likeness of state conjoins, and disagreement or unlikeness disjoins. 9967.

9603. A similar state of the Thing for all the truths. Sig. and Ex.

9642^o. All states of the good of love and truth of faith are signified by 'the four corners of the earth;' states of the good of love, by the corners of the east and west; and states of the truth of faith, by those of the south and north.

9648. There are four states to which correspond the four quarters in the world. Enum.

9787. (Perpetual influx from the Lord) constantly in every state. Sig. and Ex.

9927. In every state of good and of truth in worship. Sig. and Ex.

—. For all things which belong to motion, as walking, etc. = a state of life. Refs.

9952. Such a state of the Divine good in the Spiritual Kingdom. Sig. and Ex.

—. 'To put on' = to induce the state of the thing which is represented by the garments.

10057. 'The second ram' = the following state, which is of Divine truth proceeding from the Lord's Divine good in the Heavens.

—⁴. (Thus) there are two states with a man who is being regenerated; the first, when the truths of faith are being implanted and conjoined with the good of charity; the second, when he speaks from the good of charity through the truths of faith, and acts according to them; thus the first state is from the world through the natural man into the spiritual, thus into Heaven; and the second is from Heaven through the spiritual man into the natural, thus into the world. . . This circle is the circle of the regeneration of man. . . . 10060, Ex. 10076.

—⁵. (So) the first state of the Lord's glorification

was to make His Human Divine truth, and to unite it with the Divine good which was in Him; and the second state was to act from Divine good through Divine truth . . . By the sacrifice from the bullock, and the burnt-offering from the first ram, the first state is described; and by the infillings of the hand from the second ram, the second state; and, lastly, by the sacrifice from the bullock, and the burnt-offerings, is signified its continuity. 10076.

10076^o. The first state (of glorification, or of regeneration) is described by, 'In the beginning was the Word, and the Word was with God, and God was the Word;' and the second state, by 'all things were made by Him, and without Him was not anything made that was made.'

10114. The spiritual and celestial goods which had not been conjoined to the new state. Sig. and Ex.

—². A new state is every state of the conjunction of good and truth, which is when a man who is being regenerated acts from good . . . There is a new state also when those in Heaven are in the good of love . . . 'There is a new state also when an old Church ceases, and a new one begins. All these new states are signified by 'morning.'

10132. The good of innocence in every state. Sig. and Ex.

10134. The removal of evils through the good of innocence in a state of love and the derivative light in the internal man. Sig. and Ex.

—³. For in the Heavens the states vary as to love and the derivative faith, as in the world the times vary . . . —⁴, Ex.

—⁵. The man who is being regenerated, and also the man who has been regenerated, also undergoes variations of state as to love and as to faith, through elevations towards interior things, and depressions towards exterior ones; but few are capable of reflecting upon it . . .

—⁷. These states are meant by 'morning,' 'midday,' etc. . . . as are also the states of the Church . . .

—⁸. The Church in general is circumstanced as is man in particular; his first state is a state of innocence . . . his second is a state of light . . . his third state is when he begins to love the world and self . . . and his fourth and last state is when he does not care for truths, and still more when he denies them. Such states are also the states of every Church from its beginning to its end; its first state is a state of infancy, thus of innocence, and consequently of love to the Lord . . . its second state is a state of light; its third state is a state of light in obscurity . . . and its fourth state is a state of no love and thence of no light, which is its 'night.' Ill.

10135. The like in a state of light and love in the external man. Sig. and Ex.

—². With the Angels, there is a continual succession of such states; and they are continually being perfected through them. These variations come forth . . . from the state of the interiors of the Angels themselves; for, like men, they desire to be in their internals at one time, and in their externals at another. Ex. . . This is the origin of the variations of the states of the Angels. The reason they have such states, and such variations,

is that the Sun of Heaven is the Divine love itself; and therefore the heat which proceeds from it is the good of love, and the light is the truth of faith. 10200.

[A.] 10184⁴. That he who is in good, which state is the state of the regenerate man, must not return into a state of truth, which was his prior state when being regenerated, for in this state man is led by means of truth to good, thus partly by himself; whereas in the posterior state . . . man is led by good, that is, by the Lord by means of good. Sig.

10200. When the state of love is in clearness. Sig. and Ex.

10225. A state of intelligence of truth and good. Sig. and Ex.

— . From his first infancy to extreme old age, man undergoes many states as to his interiors, which are states of intelligence and wisdom. The first state is from birth to the fifth year: this state is a state of ignorance, and of innocence therein, and is called infancy. The second state is from the fifth to the twentieth year: this state is a state of instruction and knowledge, and is called childhood. The third state is from the twentieth to the sixtieth year, which state is a state of intelligence, and is called adolescence, young manhood, and manhood. The fourth and last state is from the sixtieth year and upwards, which state is a state of wisdom, and of innocence therein. III.

—³. While the first state lasts, the interiors are being formed. Ex.

—⁴. The second state is not as yet a state of intelligence. Ex.

—⁵. But the third state is called a state of intelligence. Ex.

—⁶. And the last state is a state of wisdom, and of innocence in wisdom; and exists when the man no longer cares to understand truths and goods, but to will and live them; for this is to be wise. Ex.

—⁷. From the succession of these states, the man who is wise can see the marvellous things of the Divine Providence, which are that a prior state is continually a plane for those which follow . . .

10413². The states of Spirits and Angels vary as to love and faith, just as the times of the days and years vary as to heat and light . . . 10605.

10536. Their garments vary according to the changes of their state as to truths. H. 181, Des.

10605. In Heaven they do not think of time, but only of changes of state as to the affections and derivative thoughts . . .

10656. A holy state then from the appropriation of Divine truth purified from evil and the falsities of evil. Sig. and Ex.

10658. A new state. Sig.

10702. The state of the external when the internal from the Lord inflowed, and it received information. Sig. and Ex.

— . With men there are two states as to the things of the Church, worship, and the Word: some turn themselves to the Lord . . . some to themselves . . . (The former) receive influx and are in illustration, and thus in the perception of truth inwardly . . . But the

latter can receive no influx . . . and are in thick darkness concerning all things of the Church, worship, and the Word. Sig.

10729. 'Six days shall work be done' = the first state of the regeneration of man . . . (and of) the glorification of the Lord's Human.

— . For man has two states while being regenerated: a prior one when he is in truths, and through truths is led to good; and a posterior one when he is in good, and from good sees and loves truths. In the prior state, man is indeed led by the Lord, but through his own proprium; for to act from truths is to act from the things which are with man; but to act from good is to act from the Lord. Further ex.

10730. 'In the seventh day there shall be holiness to you, the sabbath of a sabbath to Jehovah' = the second state of the regeneration of man, when he has conjunction with the Lord; and, in the supreme sense, the union of the Lord's Human with the Divine Itself. Ex.

10734. I was brought to another Earth . . . by changes of the state of my mind . . . For a Spirit is brought from place to place in no other way than by changes of the state of his interiors, which changes, however, appear to him like . . . journeyings. These changes lasted with me continually for about ten hours, before I arrived from the state of my life at the state of their life . . . To successively change the state of the mind in this way so as to approach to the state of another who is so distant, can be done by the Lord alone. 10783.

H. 154. On the changes of state of the Angels in Heaven. Chapter.

156. Together with the state of their interiors . . . the states of the various Things outside them are changed also. 190.

157. Every Angel passes through such changes of state, and also every Society in general; but one differently from another . . . one being in his clearness and delight, while another is in his obscurity and undelight; and this within the same Society; and also in one Society otherwise than in another; and in the Societies of the Celestial Kingdom otherwise than in those of the Spiritual Kingdom. Ex.

158. Three reasons why there are such changes of state there. Ex.

159. How the Lord as a Sun appears to (the celestial) Angels in their first, second, and third states. Des.

—². This was the fourth state to those in the Celestial, and the first to those in the Spiritual Kingdom; so that the changes of state in both Kingdoms alternate by turns in this way; but not in the whole Kingdom, but in one Society after another; and these alternations are not stated, but come more slowly or quickly unknown to them.

—^e. The Sun . . . so appears according to the successive progressions of the states with them; for the Lord appears to everyone according to the quality of his state . . .

160. In their last state—which is when they are in their proprium—the Angels begin to be sad . . . but they are in the hope of returning into their pristine state, and thus as it were again into Heaven; for Heaven to them is to be withheld from proprium.

167. By eternity, they perceive infinite state.
192. All progressions (there) are effected by changes of the state of the interiors. Refs.
193. Approachings (there) are likenesses as to the states of the interiors . . .
- 312². For after death everyone's state of life is at first such as it had been (here) . . .
- 356². Thus is the state changed (by death). Ex.
457. This is the first state of men after death. Ex. 491. Chapter.
491. There are three states which man undergoes after death . . . The first state is that of his exteriors; the second state is that of his interiors; and the third state is that of his preparation. Man undergoes these states in the World of Spirits. But there are some who do not undergo these states . . . M.47a.
493. The first state of man after death is like his state (here) . . . D.5099.
- 494^e. Married partners are not separated until they enter the second state.
498. The first state of man after death lasts with some for days; with some for months; and with some for a year, rarely longer; according to the agreement or disagreement of the interiors with the exteriors . . .
499. On the second state of man after death. Chapter.
511. The separation of evil from good Spirits takes place in this second state; for in the first state they are together . . .
512. On the third state of man after death, which is the state of the instruction of those who come into Heaven. Chapter.
- With those who come into Hell, their second state is also their third . . .
- N. 172². 'The last state worse than the first' (Matt. xii.45)=profanation.
- J. 12⁴. A form which does not consist of various things is not a form, because it has no . . . changes of state.
32. In his first state, a Spirit is not aware that he is attached to a Society. . . He goes hither and thither . . .
- L. 35³. The Lord's two states: of humiliation or exinanition, and of glorification or union with the Divine called 'the Father.' Ex. T.104, Gen.art. Cau. Redeemer vi.
48. As the life of man is various according to his states . . . Enum.
- S. 12. The successive states of the Church as to the understanding of the Word. Sig.
- F. 31. In the first state (of regeneration), before charity is perceived, faith appears to them as if in the first place, and charity in the second; but in the second state, when charity is perceived, faith comes into the second place, and charity into the first. The first state is called reformation; the second state is called regeneration. When man is in this state, wisdom increases with him daily, and good daily multiplies truths, and fructifies them. Further des.
- W. 7². A spiritual idea derives . . . everything from state. State is predicated of love, life, wisdom, affec-

tions, the derivative joys; in general, of good and of truth. T.30.

70. Instead of spaces, there are such things as relate to states of love; and instead of times, such things as relate to states of wisdom.

73². Instead of days, weeks, months, etc. there are states of life; and by these a distinction is made which cannot be called a distinction into times, but into states. Hence . . . when time is mentioned, the Angels perceive state instead of it; and, when state determines time, time is only an appearance; for delight of state causes time to appear short; and undelight of state causes time to appear long; from which it is evident that time there is nothing but quality of state. It is from this that by hours, days, weeks, months, and years, in the Word, are signified states, and their progressions in series and in the complex . . .

101^e. The correspondence is plenary, provided that for the motion of the Earth you substitute the change of state of the Angels.

209^e. Affection and thought, charity and faith, will and understanding, are like love and wisdom in this: that they do not exist outside of subjects which are substances; but are states of subjects or substances. 210. 224^e. 291^e.

304. As there is such a progression from primes to ultimates of the fibres and vessels, there is a like progression of their states. Their states are sensations, thoughts, and affections; and these also pass from their primes where they are in light, to their ultimates where they are in shade . . .

P. 83. The first state of man, which is a state of damnation. Ex.

—⁴. The second state of man, which is a state of reformation. Ex.

—⁶. The third state of man, which is a state of regeneration. Ex.

124³. The Lord does not change the state of any part, or of any Thing in particular, except suitably to the whole form.

164³. Everyone in his place has his state distinct from the state of others . . .

187. It is granted to man to see the Divine Providence . . . in a spiritual state, and not in his natural state. Ex.

195^e. Goods and truths are changes and variations of the state of the forms of the mind . . .

202³. Every change and variation of the state of the human mind, changes and varies something in the series of the things present and consequent . . .

279⁶. Affections are mere changes of the state of the purely organic substances of the mind; and thoughts are mere changes and variations of the form of those substances; and memory is the permanent state of these changes and variations. —⁸. 319.

298. Every man, when he becomes a Spirit . . . is in-tromitted by turns into the two states of his life: the external, and the internal. Des.

—². I have seen Spirits let into these alternate states two or three times within an hour . . . Yet they were

not willing to remain in a rational and moral state ; but turned themselves of their own accord back to their internal state, which was sensuous and insane . . .

[P.] 338¹. This belief is from ignorance of the spiritual state, which is quite different from the natural state. Ex. The spiritual state is that of man after death.

R. 257. That the states of life of all, in general and particular, are completely hidden. Sig. 262. E.299. 300.

259. Who has power to know the states of life of all in Heaven and on earth ; and to judge everyone according to his state ? Sig. 267. E.303.

262. For the Lord alone sees the state of everyone from inmosts to outmosts . . . E.299². 304.

274. 'To receive the Book and open it' = to explore the states of all, and to judge everyone according to his state. 280. 295.

947². Therefore the Angels cannot measure the times and spaces there any otherwise than by states, as these advance, and are changed . . .

M. 107. (Thus) the joys of Heaven . . . are not of place, but of the state of man's life ; and a state of heavenly life is from love and wisdom ; and, as use is the containant of these two, a state of heavenly life is from the conjunction of them in use. . . Moreover . . . place there is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Ex.

47a. There are two states into which man enters after death : an external, and an internal. He comes into his external state first, and afterwards into his internal one. While he is in the external state, a married partner meets and recognizes his consort, if both have died ; and, if they have lived together in the world, they associate together, and for some time live together ; and, while they are in this state, the one does not know the inclination of the other to himself . . . But afterwards, when they come into their internal state, the inclination manifests itself . . . If a man has had more wives than one, he conjoins himself with them in order, while he is in the external state ; but, when he enters the internal state . . . he either adopts one, or leaves all . . . The case is similar with a woman who has had more husbands than one . . .

78². The way was shortened and anticipated by the changes of state induced on our minds . . .

155a³. The husbands said, Our wives know all the states of our minds . . .

184. On the change of the state of life with men and women through marriage. Chapter.

185. That the state of a man's life from infancy to the end of life, and afterwards to eternity, is continually being changed. Ex.

—². The changes which take place in the internals, are changes of the state of the will as to affections, and changes of the state of the understanding as to thoughts . . .

—³. The reason the changes of state of these two lives or faculties are perpetual with man . . . is that there is no end to knowledge, intelligence, and wisdom.

186. The reason the internal form of man is continually changing as the state of his life is changed, is that nothing exists except in a form, and the state induces the form ; and therefore it is the same thing whether it is said that the state of a man's life is changed, or that his form is changed. Ex.

—². The reason the state of life, and thence the form, with man, is continually changing, is . . . that there does not exist the Same, or absolute identity of two things . . . It is the same with successives, in that there exists no sequent state of life which is the same as a past state ; from which it follows, that there is a perpetual change of the state of life with man, and consequently a perpetual change of form, especially of his internals.

190. That with both men and women, the states of life before marriage are different from what they are after it. Ex.

191. That the states of life with married partners after marriage are changed and succeed one another according to the conjunctions of their minds through conjugal love. Ex.

380¹¹. As spaces and times cannot be predicated of love and wisdom, but states instead of them, it follows that the expanse around (the spiritual) Sun is not an extense ; but still it is in the extense of the natural sun . . . T.35¹¹.

T. 52². Order is the quality of the disposition, determination, and activity of the parts, substances, or entities which make the form, whence is the state, the perfection of which is produced by wisdom from its love, or the imperfection of which is moulded by the insanity of reason from cupidity. In this definition, substance, form, and state, are mentioned . . . and the quality of the form is its state, the perfection or imperfection of which results from the order.

77². The changes of their situation were changes of the state of their mind, which sometimes favoured one side, and sometimes the other.

79². As this was not their proper state, and therefore after some minutes became tedious and unpleasant, the evil Spirits turned themselves away . . .

105. For in this state God appears to be absent. But after this state comes the other, which is a state of conjunction with God. In this, too, the man acts, but from God . . .

—². That every man who from natural becomes spiritual, undergoes two states, and that through the first he enters into the second, thus from the world into Heaven, will be demonstrated (below) ; here only, that in the first state, which is called that of reformation, man is in full freedom of acting according to the Rational he is understanding ; and that in the second, which is a state of regeneration, he is in a like freedom, but he then wills and acts, and thinks and speaks, from a new love, and a new intelligence, which are from the Lord. For in the first state the understanding acts the first part, and the will the second ; but in the second state the will acts the first part, and the understanding the second ; but still the understanding from the will, and not the will through the understanding. The conjunc-

tion of good and truth, of charity and faith, and of the internal and external man, is effected in no other way.

106. These two states are represented by various things in the universe, because they are according to Divine order. . . The first state is represented by . . . the state of infancy and childhood up to . . . young manhood, which is a state of humiliation before one's parents . . . and of information by teachers; but the second state, by the state of the same person when he becomes his own master . . . (Other representatives stated.)

—². These two states are represented also by various things in the animal kingdom . . . the first state, by caterpillars . . . the second, by the butterflies from them.

— These two states are represented also in (plants); the first, when the plant springs from its seed, and is adorned with branches, buds, and leaves; the second, when it bears fruit, and produces new seeds. This may be likened to the conjunction of truth and good . . . But the man who stops in the first state . . . is like a tree which bears leaves only . . . He is also like (the Hebrew) servant who was not willing to be free . . .

281. The successive states after death of those who have confirmed themselves from the Word in falsities of doctrine . . . (Fully des.)

571. In the first state, which is called reformation, man looks from his natural state to a spiritual one, and longs for it: in the second, he becomes spiritual nature. The first state is formed through truths which must be of faith, and through which he looks to charity; and the second is formed through the goods of charity; and from these he enters into the truths of faith. Or, what is the same, the first state is one of thought from the understanding; and the second, of love from the will. When this latter state begins and is progressing, a change takes place in the mind; for a reversal is effected, because then the love of the will inflows into the understanding, and acts upon it, and leads it to think in concord and agreement with its love. (Further ex.)

—². A man who has commenced the first state (here), can after death be introduced into the second; but he who has not entered into the first state (here), cannot be introduced into the second after death; thus cannot be regenerated.

— These two states may be compared to . . . (A number of comparisons made.)

580. That everyone can be regenerated according to his own state. Ex.

D. 973. These spheres change exactly according to the changes of their state; but still all the states relate to one, which is their proper one.

974. All the other states—which are innumerable, and variations—form from that one state families; and these, houses, cities, and nations . . .

975. Therefore in man and Spirits all the states are regarded in a similar way . . .

2294. This is the reason why the states of Spirits are varied . . .

2402. On states, and the variations of states.

2585. That in the Spiritual World there are states which are quite unknown to men.

2720^e. The variations of general states also have their order; that is, there is an order of the general states, and the changes are perennial . . .

2920^e. There are gyres of states.

3146. On variations of states.

4003^e. For there are states of persuasions, and states of cupidities.

4164. On the recalling of the states of man.—Evil Spirits can be remitted into the state of their infancy and of childhood . . . (Thus) every state of man returns, and can be brought back; and his evil states are tempered by all his good states.

4224. On states.—A Spirit runs through all possible states, and when he comes into a state which is familiar to himself, he comes into his life . . . and at the first coming of this state, he desires to precipitate himself into the state of his life. As he runs through all possible states, when he comes into contrary states, he is at once either tortured, or fined . . .

4358². So that there are three states (with hypocrites). Ex.

4384. How the evil states of the upright return (there). Ex.

4403. That all place (there) is change of state. Ex.

—^e. Thus every state has its own situation, both within and without the Grand Man.

4481. They were told that man carries with him (there) all his states of good and evil . . . and also that all the states, etc. which occur in the other life, in like manner remain, and this to eternity, so that nothing ever perishes.

4597. How man's [states] of sadness, joy, etc. are caused.

4639. The changes of state as to wisdom and intelligence in the inmost and second Heavens respectively. Ex.

4652^e. (For) change of place and progressions (there) are states of life and their progressions.

4797^e. For no one can be kept in an extraordinary state to eternity . . .

4923. When the state of sunset comes to them, the mountains (of Heaven) appear to subside . . .

4945. All in the city were stupefied; for there was a general change of state.

5125. That Heaven is not a place, but a state of life.

5162. The World of Spirits is not a fixed place . . . but is the state in which they are when between Heaven and Hell. Ex.

5163. Up to adult age, man is in the World of Spirits . . . because he is successively in different states . . . He is also in a varying state in particular, according to the changes of his state; but these variations are innumerable.

— All men are in the World of Spirits immediately after (death), because they are then in a varying state. Ex.

5164. When the man Spirit is in this state, he is in freedom, and goes hither and thither . . .

5165. As man and Spirits have such states successively, many are called forth from Hell, who are with man, and with those recent Spirits.

[D.] 5167. Man is in a varying state, and thus in the World of Spirits, up to adult age : afterwards he is in either Heaven or Hell ; because his mind is then . . . rarely changed ; although this does occur with some.

5168. Recent Spirits also are in a varying state, or in the World of Spirits ; some for a short time only ; some quite long, according to their state.

5169. Those who are in Heaven or Hell also undergo changes of state continually, which correspond to the times of the day and of the year ; but these states are different from such as are in the World of Spirits.

— That state is called the World of Spirits, just as a state of good and truth is called Heaven ; and a state of evil and falsity, Hell : these, too, are states.

5623. The Sun, there, is always in the east, and therefore no other variations exist there than those of states of life as to good and truth, which make their periods . . . and therefore they can have no notion of time, but only of state ; although, relatively to duration of state, there is time equally as in the world ; but they cannot have the notion of time from that, because the states do not recur in regular alternations . . . Nor are they acquainted with spaces, because these are changed variously according to the states of their life ; hence they are the appearances of states . . .

5627. Still, they have the notion of heat and cold, and also of light and shade ; but not from time, but from the state of their life. They also see all things there as in the world ; but still they do not perceive them according to spaces, but according to the states of their life.

5646. That walkings [there] are changes of state. Ex.

5647^c. A book was instantly taken away upon a mountain, (which is done) by placing one's self in the state of another.

5917. That there are two states of man, especially of a learned man.—With men who teach, and who reason about Divine truths, there are two states ; one, while they are teaching and thinking from doctrine ; and another when they are thinking in themselves outside of doctrine. Ex. . . The latter state is the proper state of the man's spirit . . . and therefore after death the man remains such as is his second state, because this state is the state of his life ; but the former state is not proper to the man, because this state is only a state of thought from the memory . . . J.(Post.)34. E.114⁵.
—^e.

6035. A spiritual state relatively to a natural state, Ex.

D. Min. 4690. When they receded . . . malignant Spirits and others succeeded, for the reason that this state of affection was changed . . .

4721. On changes of state ; and that the Angels must be in good and truth in every state.

—^e. Hence it was evident, how, when man resists evil and falsity only a little, he can be in a state opposite to them, and in delight.

E. 16. Such an interior state. Sig. and Ex.

— By state is meant a state of affection and the derivative thought.

23. As all times in the Word = states of life ; when the Lord is treated of they = infinite state ; and infinite state as to time is eternity.

148. A state of interior life unknown to all except those who are in it. Sig. and Ex.

194. Ignorance of the time (when man is to die), and of the state then, (that it will continue to eternity). Sig. and Ex. —³.

—². 'Hour' = state ; because all times in the Word = states of life. Ill.

233. There are two states of faith and of the derivative life, or of life and the derivative faith, of the men who are in the Church ; one is from doctrine, and the other is from the Word, or preaching from the Word. . . With some, these two states act as a one, and with many they do not. Ex.

—². The quality of the state of thought, faith, and life from doctrine. Ex.

—³. The state of faith and the derivative life of the men of the Church from the Word. Ex. . . All within the Church who are saved are kept by the Lord in this state of thought and faith . . .

351. Manifestation of the states of those who are of the Church where the Word is. Sig. and Ex.

352. That no one except the Lord knew these states. Refs.

489². Influx from the Heavens, and consequent changes of state, and separations. Sig. and Ex.

499. 'An earthquake' = changes of the state of the Church. Ex.

571. Continually in the state. Sig. and Ex.

—^e. Instead of the apparent revolutions of our sun, there are merely changes of state, in Angels and Spirits, according to their reception of the good of love and the truth of faith.

644⁶. That the Divine truth inflows in both states, namely, while the man of the Church is in his spiritual state, and in his natural state. Sig. . . For the man of the Church is by turns in a spiritual state and in a natural state.

674. A notable change of the state of the interiors with those who are of the Church. Sig. and Ex.

696^c. 'Fear,' 'terror,' 'consternation,' and the like, = various . . . changes of the state of the mind.

731. The state of the Church : that meanwhile it [the state] may be provided with many. Sig. and Ex.

1146^c. That all activities are changes of state, and variations of form ; and that the latter are from the former. By state in man we mean his love, and by changes of state, the affections of love.

1218². For (all things there) come forth according to the states of the Angels, and are permanent according thereto, so that the states themselves, and those things, make a one, and therefore they are also varied just as their states are varied. But this is the case especially in the World of Spirits . . . because there every man undergoes changes of state . . . But Spirits do not reflect upon these changes and variations. Ex.

1219³. By states are meant states of love and wisdom, or of affections and the derivative thoughts, which are

manifold and various. According to these the angelic Societies are distant from each other, and the Heavens from the Hells, and the Societies of the Hells from each other. It has been granted me to see how likeness of state conjoins, and contracts the extension of space or distance; and how unlikeness of state separates, and produces extension of space, or distance. Those there who appear to be a mile apart can instantly be present with each other when the love of the one for the other is excited; and on the other hand those who are talking together can instantly become a mile apart when hatred is excited.

—³. But the idea of **state**, and the derivative idea of the appearance of space and time (with the Angels) exist solely in the ultimates of creation there, and from them. (Continued under Space.)

De Verbo 3^d. I was then in an interior natural **state**. Des.

—¹⁰. For an Angel does not change his **state**, that is, pass from a spiritual **state** into a natural one.

5 **M.** 4. On the first **state** of man after death. (Fully quoted under **NOVITIATE**.)

Stated. *Status.*

A. 8070. See **STATUTE**, here.

H. 159². These alternations (of **state**) are not **stated**; but come more slowly or quickly . . .

W. 70. For the spaces and times there are not **stated** as they are here. 321⁹.

165. A dead sun was created that in ultimates all things may be fixed, **stated**, and constant.

P. 220². Hence the Angels have ultimates, which in themselves are fixed and **stated**.

E. 1218². Material things are **stated**, because they recur regularly . . .

Statements. Dicta. See under **SAY**.

Stater. Stater. E. 513¹⁸. 820⁹.

Station. *Statio.*

A. 1441. Shechem the first **station** in Canaan . . .

5125. 'Restore thee upon thy **station**' (Gen. xl. 13) = that (these things) would be reduced into order, that they may be in the last place. 5241.

6051. So shall your **station** be in the midst of the Natural . . . Sig.

6171. A fixed **state** of spiritual life. Sig. and Ex.

839S. A **stage** in the succession. Sig.

D. 4452. They are removed successively from their former **station** . . .

4652. The **station** where was the beginning of the course, that is, the starting point.

E. 411²⁶. In such a **position** have I seen them . . .

687⁵. Standings and sittings, being of man's rest, = the being of life from which is its manifestation—*existere*; thus to cause to live.

Stationary. *Stationarius.*

D. 2930. Some Spirits who were as it were **stationary** over head, kept me awake . . . These **stationary** Spirits

kept me in a middle **state**, nearer wakefulness than sleep, and thus harassed me . . . 2942.

3048^e. It was permitted that they should have their **stationary ones** with me: without these they could not inflow so well.

3087. A certain **stationary one** of those who were above me . . . was turned into filthy intestines.

Statue. *Statua.*

Set up. *Statuere.*

A. 920^e. Hence came their **statues** in the open air.

1241². The externals of their worship were **statues**, etc.

1326². 'The **statue**' seen by Nebuchadnezzar (Dan. ii.) = that from true worship comes at last such worship as is called 'Babel' . . . As also 'the **statue of gold**' which Nebuchadnezzar set up (Dan. iii.).

1462². 'A **pillar**' (Is. xix. 19). (= truth which is the ultimate of order in the Natural. 3727³.)

1551. 'The **statue**' (Dan. ii.) = the successive times of the Church (that is, the golden, silver, copper, and iron ages). 3021⁹.

2162³. The 'head' of 'the **statue**' (Dan. ii.) = celestial things; the 'breast,' spiritual or rational things; and so on.

2313. That the affection of truth perishes, is signified by Lot's wife made a **statue of salt**. 2455.

2441^e. 'The **statues** of the house of the sun' (Jer. xliii. 13) = the worship of self.

2455. 'A **statue**' (Gen. xix. 26) is here expressed in the Hebrew by a word which means a standing still—*statio*; and not by one which means a **statue** erected for worship, or for a sign, or for a witness; so that by 'the **statue of salt**' is here signified that the truth signified by Lot's wife stood vastated.

3726. 'He set it for a **pillar**' (Gen. xxviii. 18) = a holy boundary; thus the ultimate of order.

3727. For in the most ancient times, stones were placed at their boundaries, which marked the possession . . . and were for a sign and witness that the boundaries were there. . . The Ancients began to account these stones holy . . . and called them **pillars**; and in this way **pillars** were introduced into worship, and they erected them in the places where they had their groves, and afterwards where they had their temples, and also anointed them with oil. . . The Most Ancients were instructed that stones = truth . . . This is why **pillars** = a holy boundary, thus truth, which is the ultimate of order in man . . .

—². That the **pillars** were erected for a sign, and for a witness, and also for worship; and that they = a holy boundary, or truth in man's Natural. III.

—⁴. 'The twelve **pillars**' (Ex. xxiv. 4) = the truth which is from good in worship.

—⁵. A representative of truth was established by the stones of the altar; and they were forbidden to represent it by **pillars**, lest thereby truth should be separated from good . . . (Deut. xvi. 22). 10643⁴.

—⁶. Nevertheless they did erect **pillars**, and thereby represented things contrary to order. III.

[A. 3727]. The pillars among the gentiles = falsities, and therefore it was commanded that they should be destroyed. Ill.

4090. 'Where thou anointedst a pillar' (Gen. xxxi. 13) = where the good of truth is, and its boundary. 'A pillar' = a holy boundary; thus the ultimate of order; and, consequently truth.

4190. 'Jacob took a stone, and set it up for a pillar' (ver. 45) = such truth and the derivative worship. . . 'A pillar' = worship from truth.

4205. 'A pillar' (ver. 52) = truth. . . Both the heap and the pillar were for a sign or for a witness; here, for a sign of the limit. Ex.

4385. 'To set with thee' (Gen. xxxiii. 15) = to conjoin.

4580. 'Jacob set up a pillar in the place where He spake with him, a pillar of stone' (Gen. xxxv. 14) = what is holy of truth in that Divine state.

—². The pillars erected in ancient times were either for a sign, for a witness, or for worship. Those for worship were anointed, and were then holy, and worship was held there. . . This ritual derived its representation from the fact that in the most ancient times stones were set up on the boundaries between families of nations, lest they should pass over them to do one another evil. . . That they should not pass beyond them to do evil was to them a law of nations. And, as the stones were on the boundaries, the Most Ancients. . . when they saw them, thought about truths which are the ultimates of order. . . At last, their descendants. . . began to regard these stones as holy, pouring libations upon them, and anointing them with oil; and they were then called pillars, and were used for worship.

—³. In the Ancient Church, the pillars served them as means of attaining to internal worship. Ex. . . Hence it was that the Ancients had pillars for worship in their temples, groves, and forests, and upon the hills and mountains. 10643.

4595. 'Jacob set up a pillar upon her grave' (ver. 20) = what is holy of spiritual truth that would be raised up there. 'A pillar' = what is holy of truth.

6071. 'To set before' (Gen. xvii. 2) = insinuation.

8325³. Two statues, partly of flesh, and partly of stone, appear in the boundary of the created universe, in front towards the left, which are said to swallow those who think of what the Divine was doing from eternity. Ex. T. 31^e. D. 3481^e, Ex.

8513^e. They who hold to what is internal. . .

9207⁷. 'A pillar of salt' = disjunction from truth.

9321. 'Thou shalt break in pieces their statues' (Ex. xxiii. 24) = that the falsities of worship are to be put aside.

9389. 'Twelve pillars for the twelve tribes of Israel' (Ex. xxiv. 4) = a representative of the Lord's Divine Human as to the Divine truth which is from Him in its whole complex. 'A pillar' = a representative of the Lord's Divine Human as to truth; because by 'an altar' is signified a representative of it as to good; and 'a pillar,' in the representative sense, = the Holy of truth which is from the Lord. Refs.

9406⁷. See STATE, here.

10030³. 'The head' of the statue (Dan. ii.) = the first state of the Church; 'the breast and arms,' the second; and so on.

10643. 'Ye shall break their statues' (Ex. xxxiv. 13) = that the falsities of evil are to be dissipated. 'Statues' = representatives of the worship of the Lord from truths; and, in the opposite sense, of idolatrous worship from falsities.

— The statues (or pillars) which the ancients placed upon mountains and in groves = Divine truth; for the pillars were stones. . . —³, Ill.

—³. In these passages, 'pillars' = worship from truths, because a stone = Divine truth; and a pillar anointed with oil, Divine truth from Divine good.

H. 526. They establish (the inference) that. . .

S. 115. They who hold to (this idea).

P. 328³. These four Churches are meant by 'the statue' (Dan. ii.). 913³. M. 78. T. 760.

R. 224⁹. You were not created statues, but men.

547. Its appointed state = *statutum*. 562.

839⁴. They saw them. . . as statues and carved idols, with an assembly kneeling round them.

M. 232⁴. Take heed lest your minds. . . should become statues of salt.

T. 23^e. He who confirms himself in a plurality of gods. . . becomes like a statue made with movable joints. . .

110⁸. I saw instead of the tents two statues in the likeness of men, made of the dust of the earth (which represented their faith as queen and charity as her servant). Des. A shower from Heaven soaked both the statues (causing them) to boil up. . . and become heaps. . . like sepulchral mounds.

356. If man were to stand. . . like a sculptured statue with movable joints, and wait for influx. . .

480². I say, No more than a statue, and not no more than a beast. Ex.

489². If man were deprived of free will in spiritual things, he would be no longer a man, but only a statue.

D. 1880. (A dream of a theatre consisting of statues of a brown colour, one or two of which moved themselves, as if to commence a theatrical play.) 1881. (The statues represented those who live in externals only. 1882.)

2147. Men who aspire to an immortality of fame. . . by means of sepulchral statues, etc.

3511. Hence (the Dutch) do not tolerate in their places of worship either statues, images, or pictures.

3551. (These common people) spoke almost (like) lifeless statues.

6071. (Polhem) made statues (there, for magical purposes).

E. 70². 'The statue' (Dan. ii.) = the state of the Church as to good and truth, from its first time to its last, (which was) when the Lord came into the world. 176². 237¹¹.

375¹⁰. That they anointed stones set up for pillars. Ill.

391¹³. 'A pillar to Jehovah in the border thereof' (Is. xix. 19) = the worship of the Lord from the truths of faith; 'a pillar' = worship from the truths of faith. 654⁸.

—¹⁴. 'Sun-statues' (Is.xxvii.9) = worship from natural truths.

—²³. Their 'altar' = worship from evil; their 'statues,' worship from falsity, and therefore Hell. —²⁵.

—²⁶. 'Sun-statues' (Ezek.vi.6) = idolatrous worship from falsities of doctrine.

411⁴. 'The head of the statue' (Dan.ii.) = the Most Ancient Church. Ex. . . Its 'breast and arms' = the Ancient Church. Ex. . . Its 'belly and thighs' = the Church which succeeded the Ancient spiritual Church, which may be called spiritual natural. Ex. . . Its 'legs and feet, which were part iron and part clay' = the Israelitish and Jewish Church. Ex. 577⁵.

430⁶. 'The altar and twelve pillars' (Ex.xxiv.4) = all truths from good by which the Church exists.

652¹⁶. 'He shall bring down the pillars of strength to the earth' (Ezek.xxvi.11) . . . = that all worship from truths will be destroyed. For 'pillars' = holy worship from truths; and as all power is of truth from good, they are called 'pillars of strength.'

850¹⁷. See STATUTE, here.

1029⁵. 'The statue' (Dan.ii.) describes the state of the Church which becomes Babylon, from its beginning to its end. Ex. . . Its 'head' = wisdom; and 'gold,' the good of love to the Lord. That the toes of its feet were 'part of iron and part of clay' = that the last state of that Church would be destitute of all good of love and of all wisdom. Ex. . . The new Church which will then be established . . . is described in (ver.44). Here . . . 'kingdom' = the Church, in like manner as a 'man,' in the form of which the statue was.

Dicta Probantia. Page 11. The consummation of the Church from its first foundation to its last is described by 'the statue' (Dan.ii.) . . . the first Church, which was before the Flood, by 'the gold;' the second, after the Flood, by 'the silver;' the third, which was Israelitish . . . by 'the brass;' and the fourth which was Christian, by 'the iron mixed with clay.' Can. Trinity vii.6.

Stature. *Statūra.*

A. 9233. In stature (the Spirits of the moon) were like boys of seven.

W. 285⁶. His human body cannot be thought of as being of any stature.

M. 411. That infants (there) grow in stature and intelligence as (here).

T. 412. I have seen a Society as one man, in stature like a man (here).

E. 727³. Such pride is signified by 'she lifted herself up in her stature' (Ezek.xix.11).

Statute. *Statutum.*

A. 37⁶. These changes are called in the Prophets 'ordinances.' Ill.

1038⁸. (A covenant was established also) by the rites of the Church enjoined by the Lord, which are called 'statutes.' E.701²².

1241². The externals of worship were . . . many other things which were called 'statutes.'

3382. 'Kept My . . . statutes,' etc. (Gen.xxvi.5) = that by continual revelations from Himself . . . He united the Divine essence to the human . . . 'Statutes' = the external things of the Word.

—². He Himself was the statute . . .

—^e. 'Statutes' = the external things of the Word, such as rituals, and those things which are representative and significative of the internal sense. Ill.

4288². In both (Churches) there are nearly similar external rituals, that is, similar statutes, laws, and precepts.

4289³. They were only required to keep the statutes and precepts in the external form.

4444⁵. 'A sojourner' = those who suffered themselves to be instructed in their statutes and doctrinals. Ill.

—⁶. This [ancient] statute was known not only to Jacob and his sons, but also to Shechem and Hamor . . . for the statutes, judgments, and laws given to the (Israelites) were not new . . . 4449². 4835.

4844¹⁰. This, like all the other precepts, judgments, and statutes in the Jewish Church, was representative . . .

6164. 'Joseph appointed it for a statute' (Gen.xlvii.26) = what is concluded from consent. Ex.

7884. 'An eternal statute' (Ex.xii.14) = the order of Heaven . . . because all the statutes commanded the sons of Israel were such things as flowed from the order of Heaven; whence they also represented the things which are of Heaven.

7899. 'An eternal statute' (ver.17) = according to Divine order. 7931.

7995. 'This is the statute of the passover' (ver.43) = the laws of order for those delivered . . . For all the statutes commanded them were laws of order in the external form; but the things they represented were laws of order in the internal form. The laws of order are the truths which are from good.

8070. 'Thou shalt keep this statute at a stated time from year to year' (Ex.xiii.10) = that this law of order should be in this state constantly.

8357. 'There he set for him a statute and a judgment' (Ex.xv.25) = the truth of order then revealed. 'A statute' = the external truth of the Church. . . The reason 'a statute' = the external truth of order, is that every external [truth] of the Church was called 'a statute;' and every internal truth of order, 'a judgment.'

8363. 'If thou wilt keep all His statutes' (ver.26) = a life according to the truths of faith, which are the exterior things of the Church. 'Statutes' = the external truths of the Word; thus the truths of faith which are the exterior things of the Church.

— When 'statutes' and 'precepts' are mentioned together, 'a statute' = what is external of the Church; and 'a precept,' what is internal of it.

8706. 'Thou shalt teach them statutes and laws' (Ex.xviii.20) = that from truth immediately from the Lord come the external and internal goods and truths of the Church. . . 'Statutes' = the external goods and truths of the Church.

8793. The ten precepts = internal truths; and the laws

and statutes delivered in the following chapters=external truths.

[A.] 890⁶. As all the statutes which the Lord commanded the sons of Israel were founded on the laws of order which are in Heaven . . . those delivered concerning 'thefts' are so founded. Enum.

897². The laws commanded the sons of Israel were distinguished into precepts, judgments, and statutes. . . Statutes were those things which were of worship. —³, Ill. 9282. 9417.

— . This is why the man of the Christian Church is not bound to observe those 'judgments' and 'statutes' in the external form, but in the internal. Nevertheless holiness abides in them, because they contain holy things in them . . . for when they are read by a Christian man, the Divine things in them, and which were represented, are apperceived in the Heavens, and fill the Angels with what is holy, and at the same time the man who is reading them, by influx from the Angels; and still more so if the man himself at the same time thinks about the Divine things which are in them.

—⁴. Furthermore, all the laws, in so far as they were of a representative Church, were called in general 'judgments and statutes.' Ill.

9349. See LAW, here. —³.

— . The statutes, etc. which are to be observed and done; and those which serve for use if one pleases; and those which have been abrogated. (See LAW, here.)

9788. 'The statute of an age' (Ex.xxvii.21)=Divine order . . . which is eternal.

9966. 'The statute of an age to him and his seed after him' (Ex.xxviii.43)=the laws of order in the representative Church. 'The statute of an age'=the law of Divine order in the Heavens and in the Church.

10018. 'For the statute of an age (Ex.xxix.9)=according to the eternal laws of order. 'A statute'=a law of order. 10095. 10248.

D. 5633. They send to the inquisition those not willing to receive their religious decrees.

E. 204⁸. Lev.xix. treats of the statutes, judgments, and precepts which they were to keep; and, as these=Divine truths, it is said, 'Ye shall be holy.' — .

275¹⁶. 'The ordinances of the moon and stars' (Jer. xxxi.35)=truths from spiritual good, and from Knowledge. (=all things which are done in the natural man according to the laws of order. 401²².)

388⁷. The life of charity is meant by 'walking in the statutes, and keeping the precepts, and doing them' (Lev.xxvi.3); for this is charity.

392¹³. 'Statutes and judgments'=such things as teach rituals.

419¹⁴. 'Statutes and judgments' (Ps.cxlvii.19)=external and internal truths which are from good.

434¹³. 'Statutes of the heart,' and 'searchings of heart' (Judg.v.16)=truths from good which are in the natural man from the spiritual man . . . 'Statutes and searchings of the heart'=all things which are determined and ordained in the natural man from good in the spiritual man.

610⁶. 'The ordinances of the sun, moon, and stars' . . . and 'the ordinances of heaven and earth' (Jer.xxxi.35; xxxiii.25)=like things to those which are signified by 'times;' for times come forth from these ordinances.

629¹². 'Ordinances,' here (Jer.xxxi.36)=all the things of the Church which were commanded the sons of Israel; thus all things of worship.

684¹². 'I will announce concerning the statute' (Ps. ii.7)=an arcanum of the Divine providence and will. (=His advent. 850³.)

696¹⁴. 'Statutes' (Jer.xliv.10)=the laws of external worship.

768¹⁷. 'The covenant of day and night,' and 'the ordinances of heaven and earth' (Jer.xxxiii.25)=the conjunction of the Lord with those who are in Divine truths in the Heavens, and with those who are in Divine truths on earth; 'covenant'=conjunction; and 'ordinances,' the laws of conjunction, which are the laws of order; and the laws of order are Divine truths.

850¹⁷. 'The set time=*tempus statutum*' (Ps.cii.13)=His advent.

946⁴. In many passages . . . 'statutes'=the laws of worship. Ill.

— . In these passages, 'statutes'=the laws of worship which related especially to sacrifices and holy ministrations.

1029¹⁶. When the sons of Israel had wholly departed from the statutes which were representative of the spiritual things of the Church . . . they were given into the hands of the king of Assyria . . .

1145⁶. 'The statutes of the nations are vanity' (Jer. x.3)=all things of worship of those who are in evil.

Stave. *Vectis.*

A. 1691². 'The bars of the earth' (Jonah.ii.6). E. 538¹¹, Ex.

9496. 'Thou shalt make staves of Shittim wood' (Ex.xxv.13)=power thence. 'Staves'=the power which is of truth from good. 9541. 9662.

—². For the staves relate to the arms in man, and therefore have a similar signification . . . Thus 'staves'=power.

—³. As the staves with which the ark was carried =power, so also did the bars with which the gates of cities were fastened. Ill.

—^e. (In these passages) 'staves'=the power which is of truth from good.

9498. 'Staves'=power. 9501. 9539. 9732. 9733. 9735. 9736. 10193.

9501. 'The staves shall be in the rings of the ark (ver.15)=that power shall remain steadfast from the Divine sphere of good and truth. 9502. 9735.

9732. 'Thou shalt make staves for the altar' (Ex. xxvii.6)=the power of holding together in a state of good. Ex.

10191. 'For receptacles for the staves' (Ex.xxx.4)=the power of truth from good there. 'Staves'=the power of truth from good.

10193. 'Thou shalt make staves of Shittim wood' (ver.5)=power from the good of love of the Lord.

E. 514¹³. 'To cast down their bars' (Is.xliii.14)= their principles of falsity. 'Bars' = principles of falsity.

700³⁴. 'The staves' with which the ark was carried = Divine power; the same as 'arms.'

Stay. See under DELAV.

Steal. *Furari.*

Thief. *Fur.*

Theft. *Furtum.*

A. 179⁸³. 'Thou shalt not steal' is altogether of charity; for he who has the life of charity would rather give of his own to his neighbour, than take anything away from him.

2609². That we are not to steal, is perceived by the Angels to mean that men should take nothing away from the Lord, and should not claim for themselves anything of justice and merit . . . 7089.

3175. Man is not born . . . even into any natural truth; as, that he should not steal, etc. . . (and) unless restrained by civil laws, etc. he would steal, etc. without any perception of conscience.

3670². As far as (a king or a priest claims for himself anything of the holiness which pertains to his office), or attributes it to himself, so far he fixes upon himself the character of a spiritual thief, or the mark of spiritual theft.

4002. 'That shall be accounted stolen by me' (Gen. xxx.33)=that it was not his. Ex.

—². The Lord is said to come 'as a thief' merely to signify unawares and unexpected. 9125^e.

—³. 'To steal'=to claim for one's self that which is the Lord's; namely, good and truth; and as all do this in the beginning of regeneration . . . the expression is milder than it sounds in the letter.

4111. 'Rachel stole the teraphim . . .' (Gen.xxxi.19) = a change of the state . . . For 'to steal,' here, =to take away what is dear and holy; thus to change the state. Ex. 4112. 4133. 4136. 4151.

4174. 'Stolen by day and stolen by night' (ver.39) =the evil of merit. . . Evil of merit is when man ascribes good to himself . . . This evil is what is signified by 'theft.' . . But in the beginning all being reformed that that good is from themselves. Ex.

4295². The Angels are indignant if anyone ascribes to them anything of wisdom and intelligence; for they know that it would be . . . claiming to themselves what is not theirs, and thus incurring the crime of spiritual theft.

5135. 'For indeed I was stolen away' (Gen.xl.15)= that celestial things were alienated through evil . . . For 'to steal'=to alienate; and theft is the evil which alienates; and theft is also the evil which claims for itself the things which are there. 'Theft'=alienation relatively to the seat of which it takes possession, from which it casts out goods and truths, and fills it with evils and falsities. 'Theft' also = the claiming of what belongs to others, when it attributes to itself and makes its own the goods and truths which are in that seat, and also when it applies them to evils and falsities. Ex.

—⁴. This evil is what is signified by 'theft,' in so far as like a thief it takes possession of the seat in which good has been before; and in so far as with many it takes away the goods and truths which had been there before, and applies them to confirm evils and falsities.

—⁵. If evil steals the goods and truths there, and applies them to confirm evils and falsities, especially if it does this from deceit, it then consumes those remains . . .

—⁵. That such things are signified by 'theft.' Ex. and Ill.

5747². For before regeneration man supposes that he procures truths for himself; and, so long as he supposes this, he is in spiritual theft. Tr.

5749. 'Theft' . . . =to claim for themselves what is the Lord's. 5758.

5758. The whole of Gen.xliv. treats of spiritual theft, which consists in claiming to one's self the good and truth which are from the Lord. This is a matter of such moment that a man after death cannot be admitted into Heaven until he acknowledges at heart that nothing of good and truth is from himself, but from the Lord; and that whatever is from himself is nothing but evil. Ex.

5886^e. 'Thieves who steal the sons of Israel' (Deut. xxiv.7)=those who acquire for themselves the truths of the Church, not with the end to live according to them, and thus to teach them from the heart; but to make gain for themselves by their means. That this is condemned, is signified by 'that thief shall die.' E.1156.

6203. (How the evil of theft grows on a man.) When a man has of set purpose committed manifest thefts two or three times, he cannot afterwards desist from them; for they continually inhere in his thought. D.4091, Ex.

8906. 'Thou shalt not steal' (Ex.xx.13) = that no one's spiritual goods must be taken away from him; and that those things which are the Lord's must not be attributed to self. Ex. and Ill.

—². These falsities are the 'thieves which climb up into the houses, and enter in at the windows' (Joel ii.9). . . 'The thief'=the falsity which takes away the truth. —³.

9018. 'He that stealeth a man' (Ex.xxi.16)=the application of the truth of faith to evil.

9020. Those who desire to dispense at their own will the things which are the Lord's, especially those things which are of the heavenly life with man, to the end that they may dominate over all, and may gain the world, when they take confirmations from the Lord's words, are 'thieves' in the spiritual sense; for they steal truths from the Word, and apply them to evils.

9099. 'When a man shall steal an ox, or a sheep' (Ex.xxii.1)=one who takes away from somebody his exterior or interior good. 'To steal'=to take away from anyone his spiritual goods.

9125. 'If a thief be caught while digging through' (ver.2)=if it does not appear that good or truth is being taken away. Ex.

[A.9125]². For a distinction is here made between the theft committed by digging through; and the theft committed when the sun has risen.

—⁵. A thief (Luke xii. 39)=one who through falsities destroys the goods of faith.

9126. For by 'a thief' or 'theft' is signified that which has been taken away; thus good and truth. 9131. 9132, Ex. 9133. 9151. 9169.

9150. 'Theft'=the taking away of such things as make man's spiritual life, consequently of truths and scientifics. Tr.

10794. Such priests are called by the Lord 'thieves and robbers.' Des.

H. 10. The Angels regard such as thieves . . . because they take away from the Lord what is His.

531². Although he does not steal, yet as he covets the goods of others, and esteems fraud and evil arts as not contrary to the law, in mind he continually acts the thief.

S. 67². In the commandment, 'Thou shalt not steal,' man, by stealing understands stealing, defrauding, and under some pretext taking away from the neighbour his goods. A spiritual Angel by 'stealing' understands depriving others of their truths of faith and goods of charity by means of falsities and evils. But a celestial Angel by 'stealing' understands attributing to one's self the things which are the Lord's, and claiming to one's self His justice and merit. Life 80. E.1083⁴.

Life. 62. That thefts, etc. of every kind, with the conspicuous thereto, are the evils which are to be shunned as sins. Gen.art.

80. That in proportion as anyone shuns thefts of every kind as sins, he loves sincerity. Gen.art.

81. The evil of theft enters more deeply into man than any other evil, because it is conjoined with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of man . . .

P. 112³. The more a thief steals the more he lusts to steal, until at last he cannot desist.

146. As soon as a man who has perceived delight in defraudings and clandestine thefts, and who sees and acknowledges interiorly that they are sins, and therefore wants to desist from them, does desist, there arises a combat of the internal man with the external. Ex. . . When the victory has been gained, the external man comes into the delight of the love of what is sincere, which is charity; and afterwards the delight of defrauding gradually becomes undelightful to him. It is the same with all other sins.

296⁴. It is known that a thief feels such delight in thefts that he cannot desist; and . . . that he loves one stolen coin more than ten which have been given him.

R. 164. It is attributed to the Lord that He will 'come as a thief' (Rev.iii. 3), but in the spiritual sense it is meant that Hell will take away and steal (the external good of worship).

—². As the taking away of good and truth from those in dead worship is done as by a thief in the dark, this is sometimes likened to 'a thief.' Ill.

461. 'They repented not of their thefts,' etc. (Rev. ix.21). Ex. E.591.

705. 'Behold, I come as a thief' (Rev.xvi.15)=the Lord's advent, and Heaven then for those who look to him. . . 'To come as a thief,' when predicated of the Lord,=His advent, and Heaven then for those who have lived well, and Hell for those who have lived evilly. (=the Lord's advent, and the Last Judgment then. E.1005.)

892. Instead of the commandment, 'Thou shalt not steal,' 'sorcerers and idolaters' are here mentioned; and by 'sorcerers' are signified those who search out truths, which they falsify, that they may confirm falsities and evils by them . . . for this is a species of spiritual theft. And by 'idolaters' are signified those who . . . are in worship . . . from their Own intelligence . . . which also is a species of spiritual theft.

T. 317. 'Thou shalt not steal.' In the natural sense, by this commandment is meant . . . not to steal, rob, and act the pirate in time of peace; and, in general, not to take away from anyone his goods secretly, or under any pretext. It also extends itself to all impostures, illegitimate gains, usuries, and exactions; and also to fraudulent practices in paying duties and taxes, and in discharging debts. Workmen offend against this commandment who do their work unfaithfully and dishonestly; merchants who deceive in merchandise, in weight, measure, and accounts; officers who deprive the soldiers of their just wages; judges who pass judgment for friendship, bribes, or other causes . . .

318. In the spiritual sense, by stealing is meant to deprive others of the truths of their faith, which is done by false and heretical things. Priests who minister only for the sake of gain or the attainment of honour, and teach such things as they see or may see from the Word to be not true, are spiritual thieves, since they take away from the people the means of salvation, which are the truths of faith. Ill. 320, Ex.

319. In the celestial sense, by thieves are meant those who take away Divine power from the Lord; and also those who claim for themselves His merit and righteousness. Ex.

330. v. In proportion as anyone does not will to steal, in the same proportion he practices honesty=*sinceritatem*.

D. 457. That a great multitude of evil Spirits desire to steal.

— They often want to excite me to steal, even such things as are of small value, as in shops . . . They tried to move my hand. . . Those who had been merchants, and had used guile in their business . . . retain this nature. And therefore such walk about, and, wherever they come, they seem to themselves to steal, thinking about nothing else; but they are fined . . . 658. 659.

658. On the cupidity of stealing.

2811. On kinds of certain thefts which are manifested in the other life.—There are clandestine thefts, of the minds of men, in that they endeavour in a thousand

ways to insinuate themselves into the minds of men, by a kind of theft, namely, by putting on completely that which is delightful and dear to another, so as to present themselves as it were in the same person. Some do this merely for their own sake, their quietude, delight, praise . . . but these are not hurtful. But others attempt the like, and do it more skilfully . . . for different ends, as for instance in order to snatch away the goods and honours of others . . . Such are the worst. Further ex. 2812-2820.

3281. That old man who was adored by them . . . told them that he was a thief . . .

5466². The men had by various arts stolen men from elsewhere, and had brought them to the women, who had then cruelly treated them . . . It is said that they had stolen them, which is done when they lead them into their proprium, and thus carry them off whithersoever they will.

5949⁰. (The Russians) are devoid of the love of self, but still are thieves . . .

6065². See TRUTH, here.

D. Min. 4632. He who has charity . . . does not steal, that is, attribute righteousness to himself . . .

E. 193. 'I will come on thee as a thief' (Rev.iii.3)=the unexpected time of death, when all Knowledges acquired from the Word which have not received spiritual life, will be taken away. Ex.

—³. The same is meant in Rev.xvi.15. It is said 'as a thief' because evils and the derivative falsities in the natural man take away and cast out the Knowledges of truth and good which are from the Word there; for the things which are not loved, are cast out.

—⁴. As evils and falsities penetrate from within, and as it were break through the wall which is between the state of man's thought from the spirit and the state of his thought from the body, and cast out the Knowledges of truth and good which dwell with man exteriorly, therefore these are what are meant by 'thieves' in the following passages. Ill.

—⁶. Falsities are 'thieves;' and evils are 'destroyers by night' (Obad.5).

—⁸. 'Thief' (Hos.vii.1)=falsity taking away and dispersing truth.

548⁷. 'To steal' (Ex.xxii.1)=to take away.

591. 'Theft,' and 'to steal'=to take away from anyone the Knowledges of good and truth. Ex.

803. ii. See SIN, here.

902⁴. See CELESTIAL ANGEL, here.

919⁰. 'Thieves' (Obad.5)=evils which lay waste the truths and goods of the Church.

949³. In proportion as one shuns thefts, thus also frauds and unlawful gains, in the same proportion sincerity and justice enter, and he loves what is sincere and just from what is sincere and just, and thence does what is sincere and just not from self but from the Lord.

967². On the fifth commandment, 'Thou shalt not steal.'—By 'thefts' are meant not only manifest thefts, but also thefts not manifest, such as unlawful usury and gains, which are effected by fraud and cunning under various pretences to make them appear lawful, or so

done clandestinely as not to appear at all. Such gains are commonly made by the higher and lower administrators of the goods of others; by merchants; and also by judges who sell judgments, and thus make justice purchasable. These and many other things are thefts which must be abstained from and shunned, and at last held in aversion as sins against God, because they are contrary to the Divine laws which are in the Word, and are contrary to this law, which is one among the fundamental laws of all religions in the whole globe. 969².

972². He who abstains from thefts, understood in a broad sense, or even he who shuns them, from any other cause than religion, and for the sake of eternal life, is not purified from them; for in no other way is Heaven opened; and it is through Heaven that the Lord removes the evils in man. Examp. (Another examp. 976².)

1005. 'To come as a thief,' when predicated of the Lord,=His advent, and the Last Judgment then. Ill. That 'to come as a thief' has this signification, is because it is attributed to the Lord that He takes away the Knowledges of good and truth, and devastates the Church, as a thief takes away wealth, and despoils a house; and also because the Church is then in night and darkness . . . and a thief comes in the night. Hence the comparison of the Lord's advent, and of the Last Judgment, to 'a thief.'

1167. They who resist as from themselves the cupidity of stealing, thus also the cupidity of gaining wealth dishonestly and unjustly, saying in their hearts that this must not be done because it is contrary to a Divine law, thus contrary to God, in itself infernal, thus in itself evil—such, after some brief combats, are withdrawn from that [evil], and are led by the Lord into the good which is called honesty—*sincerum*, and into the good which is called justice; and they then begin to think about these goods, and to see them from themselves, honesty from honesty, and justice from justice; and afterwards, as they shun and feel aversion for the evil of the aforesaid cupidity, they love these goods, and do them from love, and not from self-compulsion. But it is different if the cupidity of making gain dishonestly and unjustly remains with the man. Ex.

D. Wis. xi. 5². The Spiritual in (the seventh commandment—'Thou shalt not steal') is not to take away anything from the Lord, and attribute it to self, and say that it is his; and also not to take away from anyone the truths of his faith by means of falsities. The Moral in it is, not to act insincerely, unjustly, and fraudulently with the neighbour, and to secretly take away his wealth. And the Civil is, not to steal.

Stealthy. *Furtivus.*

D. 4741. See CHARLES XII., here.

Steel. *Chalybs.*

Steely. *Chalybeus.*

M. 78⁴. Their faces were steely, of a grey colour.

231⁵. Their faces were seen as of polished steel.

Coro. 28. A steel bolt.

Stem. *Caudex.*

M. 77⁶. The writings of the Most Ancients were . . . afterwards on thin tablets of polished wood.

T. 585². The body (of a plant) is the **stem** . . .
695⁶. To expand the germ into a **stem**.

Stem. *Caulis*.

F. 16. See *ROD-virga*, here.

W. 314. The stems (of plants) clothed with the barks bear relation to the Earth clothed with its lands (or earths) . . .

T. 571². A tree, which first grows out of the earth from a seed, afterwards becomes a **stem** . . .

E. 1203². The wonderful progression of growth from the root into a sprout-*germen*; then into a **stem** . . .

Stench. See ODOUR, SMELL-*olere*, and STINK.

Stench. *Nidor*.

Nidorous. *Nidorus*.

A. 1514. (Correspondence of the stench of vomit. See ODOUR, here.) D. 6100.

1688. See BITUMEN, here.

4628. In the sphere of such **stenches** are those who are in Hell; and, wonderful to say, those who are in them do not smell the stink-*graveolentiam*; nay, these stinks-*putores*-are delightful to them; and when they are in them they are in the sphere of their delights and deliciousnesses. (Continued under ODOUR.)

4630. I perceived his presence from a stink-*foetore*-which was like the excrementitious stink-*foetore*-of teeth; and a **stench** was afterwards perceived like that from burning horn or bone. . . Those who are so natural as not to think anything of spiritual things, not to believe that there is a Hell and a Heaven, and still are subtle in their transactions, are such as these, and are called the unseen natural, being sometimes made manifest to others by their stink-*foetorem*. 5573. D. 3498.

5177. See STOMACH, here.

5387². (That pirate said) that the fetid **stench** of urine is what he is most highly delighted with, inasmuch that he wants to have his abode in pools, nay, in casks, of fetid urine.

5388^e. (This Spirit—whose character is here fully described) said that he loves the **stench** of urine more than all other odours.

5394². The most offensive **stench** exhaled from the caverns there. (Continued under STINK-*foetore*.)

H. 429. Through these caverns are exhaled offensive **stenches** and stinks-*foetores*, which good Spirits shun . . . but evil Spirits are eager for . . . For as in the world everyone has been delighted with his own evil, so after death he is delighted with the stink-*foetore*-to which his evil corresponds. In this they may be compared to . . . ravens, wolves, and swine, which, from the **stench** which they perceive, fly and run to cadaverous and stercoraceous things. I have heard a certain Spirit crying out aloud as from inward torture when an effluent breathing from Heaven struck him; and tranquil and glad when an effluent breathing from Hell struck him.

488¹. They who have been sordidly avaricious . . .

love such **stenches**-*nidorosa*-as are exhaled from the undigested things of the stomach.

W. 339³. As there are such things in the Hells, they abound in offensive **stenches**, as cadaverous, stercoraceous, urinous, putrid ones, wherewith the diabolical Spirits there are delighted.

341². That cadaverous and putrid things are in accord with these noxious and useless animalcules . . . may be seen from the cause, which is that there are the like stinks-*putores*-and **stenches** in the Hells, where such animalcules also appear; and therefore these Hells are named from them; some being called cadaverous, some stercoraceous, and so on. . . Hence it is evident that where there are such stinks-*putores*, there are such noxious things, because they correspond.

P. 38². Nidorous, occurs.

340⁶. See STINK-*foetore*, here. D. 618. E. 1005³.

T. 57. Like the **stench** in the dens of beasts, which is in congruity with the wild animals there, but not to man unless he is like them.

D. 1047. (The correspondence of a vinous fume. See WINE, here.)

1150. The persecution of the innocent produces a **stench** of bed-bugs. Ex.

2624. The delight (of the adulterous and cruel) has now been turned into a stink-*foetorem*, that is, into the **stench** of human ordure, which exhales thence, and which I smell; and they say that there is now such a **stench** . . . It is turned into such a **stench**; and, wonderful to say, the Spirits around me also smell such a **stench** and stink-*foetore*, as man does in his body. (2625.) At last the stink-*foetore*-was so augmented that they said they should perish . . .

5921. There exhaled from him as it were the **stench** of garlic. (Its correspondence ex.)

E. 237⁸. Truths destroyed are falsities, even such falsities as emit a bad smell. From these a stink-*graveolentia*-is perceived in the other life, which is such that it cannot be endured by any good Spirit: it is like the **stench** of purulent matter from the lungs.

659⁵. To those who have been assassins and poisoners, and also to those who have perceived delight in rapes, there is nothing more delightful than a cadaverous **stench**; and to those who have been possessed with the love of exercising command, and also to those who have taken delight in adulteries, and no delight in marriages, there is nothing more delightful than an excrementitious **stench**; and to those who have confirmed themselves in falsities, and have extinguished in themselves the affection of truth, there is nothing more delightful than a swampy and also a urinous **stench**.

1057⁷. More than the sweetest odours do (these profaners) love the rank **stenches** from flatulence and latrines, which to their smell are more fragrant than thyme. . . In a word, the love of domination by means of the holy things of the Church corresponds to foulness-*foetori*; and its delight to a stink-*putori*-inexpressible in words, and at which the Angels shudder. Such is the exhalation from their Hells when they are opened;

but they are kept closed because of the consequent oppression and occasional swooning.

D. Wis. x. 6². See ODOUR, here.

Stentorian. *Stentoreus.* Coro. 38.

Step. *Gressus.*

Walk, To. *Gradiri.*

A. 6493². The very least things are directed by the Lord's Providence, even as to the very steps.

8371. The manner of walking in Jupiter. Ex.

H. 228². Man cannot stir a step—*passum*—without the influx of Heaven. . . It has been granted the Angels to move my steps, etc. as they pleased, by influx into my will and thought. . . Man prays that God will send His Angels to direct his steps. . .

331. Infants (here) must learn to walk, etc. It is different in the other life. . . They walk without practice. Ex.

T. 797⁶. See MELANCTHON, here.

D. 1770. When any Spirit fixes his attention upon the steps of any horse, and speaks at the same time, he is heard exactly as if the hoofs of the walking horse were speaking.

3168. That mere equilibriums exist, has been shown by my steps. . .

4101. When I have counted the footsteps in the street. . .

4221. (Spheres in connection with man's stepping.) 4474.

E. 652¹⁰. 'They have hunted our steps, so that we cannot go in the streets' (Lam. iv. 18) = a leading astray by falsities, so that it is not known how to live.

654¹⁴. 'The sole of the footsteps' of the king of Assyria (2 Kings xix. 24) = the Sensuous, and the derivative reasoning, which is from mere fallacies.

714²³. Occurs.

839. Hence it is that the Angels of the Third Heaven know the quality of a man from his stepping, etc.

863¹³. The Lord's advent is meant by 'His goings in the sanctuary' (Ps. lxxviii. 24).

Step. *Passus.*

H. 228². See STEP-GRESSUS, here.

D. 3821. (Thus) unless the Lord. . . preserved man, even the least of his steps, he would at once perish.

3941. So that there is not the least step (there) which does not come forth from a change of Society. 4403, Ex.

Steps. See under DEGREE.

Stepmother. *Noverca.*

D. 5086. *Adulteria cum NOVERCIS suis.* 5371. (The correspondence of this. E. 817⁵.)

Stercoraceous. See DUNG.

Stereometric. *Stereometricus.* T. 184.

Sterile. See BARREN.

Stern. *Torvus.*

M. 56⁴. Hence man, without reunion with his beauty and elegance in woman, is stern, etc.

T. 185^e. The priest looked at me with a stern countenance.

Stern. *Severus.*

D. 4402. Anthony of Padua appears. . . stern.

E. 1800⁴. From this conatus man puts off all sternness. . . and puts on liveliness. . .

Steward. *Oeconomus.*

A. 2252⁵. The parable of the steward (Luke xvi.). P. 250⁵, Ex.

W. 333^e. Man is only like a servant and steward—*minister oconomus*—appointed over the goods of his Lord.

Steward. *Procurator, Curator.*

Stewardship. *Procuratio.*

A. 1795. 'The steward of my house' (Gen. xv. 2) = an external Church. . . The external Church is called 'the steward of a house,' when the internal Church itself is the house, and the father of the family is the Lord. . . For all the stewardship pertains to the external Church: as the administration of rituals. Ex.

—^e. The external or corporeal man may in like manner be called the steward or administrator of the house. . .

1796. With the Hebrew nation there was nothing but the external of the Church; thus nothing but the stewardship of the house.

R. 484³. Must there not be a deputy or introducer (to every king)?

M. 263². That devil had been only a steward—*curator* of some house. T. 661⁸.

Stibium. *Stibium.*

E. 717⁵. 'I lay thy stones with stibium' (Is. liv. 11). Ex.

Stick. See under CLEAVE.

Stick. *Haerere.*

A. 5404. Why did they hesitate. Sig.

8516³. They would thus hesitate in everything.

M. 380¹⁰. He said that he is at a loss. . .

D. 618. The odour stuck in my nostrils.

Stick. *Haesitare.*

Hesitation. *Haesitatio.*

D. 4021. At this he hesitated. . .

4385². They hesitated, and considered. . . 4388.

4430. Without hesitation.

Sticky. *Viscosus.*

A. 5717. Spirits who relate to the most sticky things of the brain. Ex. 5724.

N. 264. Those who relate to the sticky things of the blood. Ref.

M. 357. Sickness of mind from **viscous** and bilious blood.

D. 810. Some (there) who are as it were **sticky**, who retain whatever has been done in opposition to them . . . They are such as here had long retained revenge; and are as it were **sticky**. (They are this **sticky** mucus of the nostrils. 1268.) 1270.

E. 1006². There are shockingly **sticky** Hells for those whose delights have been varieties . . .

5 M. 23. They saw upon the earth a **stickiness**, and worms in the **stickiness**.

Still. *Adhuc.*

A. 5894. 'Still there are five years' (Gen. xlv. 6) = the duration of that state. . . The duration is signified by 'Still so many years.'

Sting. *Stimulus.*

See under POINT-*aculeus*.

A. 6952². 'Tails like scorpions, and stings in the tails' (Rev. ix. 10) = skilful reasonings from falsities by which they persuade, and thus inflict injury.

T. 110. Every word spoken against it is like a **sting** in their nostrils . . .

Stink. See ODOUR, SMELL-*olere*, and STENCH.

Stink. *Foetor.*

Stink, To. *Foetere.*

Stinking. *Foetidus.*

A. 814. They who bear deadly hatred, and thence breathe out revenge and nothing less than death to another, knowing no rest till then, are kept in the deepest cadaverous Hell, where there is a rank-*graveolentus*-stink as if from corpses; and . . . such Spirits are so delighted with this **stink** that they prefer it to the most delightful odours. . . Such a **stink** actually exhales from that Hell. When that Hell is opened . . . so great a **stink** pours out that Spirits cannot stay in the neighbourhood. Further des. 1514².

824². Sometimes the delight (of these adulterous and cruel infernals) is turned into the **stink** of human ordure, which exhales excessively when that Hell is opened. I have smelled it in the World of Spirits, and almost fell into a swoon from it. This stercoraceous stink-*graveolentia*-fills the Hell by turns, and by turns ceases. It is their delight from adulteries which is turned into such a stink-*graveolentiam*.

825. A **stink** as from burning bones and hair exhales from ('Gehenna'). D. 3206.

951^e. When (those who had thought themselves holy) are taken out of that place, it is granted them to smell the **stink** of themselves, which is rank-*graveolentus*.

1397. (On entering that Society of Heaven) he smelled the cadaverous **stink** of himself.

1514². The **stink** of mice is diffused around from those who have been sordidly avaricious: the **stink** of bed-bugs from those who persecute the innocent.

1515. The sphere of the **stink** of a certain woman was perceived who was afterwards associated with the Sirens, and that **stink** exhaled for some days wherever she went. The Spirits said that the **stink** was as it were mortal; yet she smelled nothing of that **stink**. The **stink** of Sirens is similar, because their interiors are filthy, while their exteriors are for the most part becoming and fair.

1631. They who have been rich (here) and have dwelt in magnificent palaces, placing their heaven in such things; and, being devoid of conscience and charity, have despoiled others of their goods. . . at last become excrementitious, and exhale a sphere of the **stink** of teeth.

1742². The life which evil Spirits have . . . is the life of the cupidities of the love of self and of the world . . . It is turned into a **stinking** and excrementitious life; and, wonderful to say, they perceive this **stink** as most delightful. Ill.

4516. 'Ye have troubled me, to make me to **stink** to the inhabitant of the land' (Gen. xxxiv. 30) = that those of the Ancient Church would abominate them.

4628^e. When Hell is opened, and the exhalation from it reaches good Spirits, these are seized with horror and anxiety, like those in the world who fall into the sphere of such **stinks**.

4630. See STENCH, here. H. 429. D. 2624. E. 1057².

4802². (Such) are like a woman who has a lovely face, and yet **stinks** rankly-*graveolenter*, and who is therefore rejected from societies wherever she goes. Moreover, when such (there) come to angelic Societies, they actually **stink**; which even they themselves smell when they approach those Societies. Hence it may be evident what faith is without the life of faith.

4948. Those of them who have lived at the same time in pleasures, or in a delicate life conjoined with interior cunning, are under the sole of the right foot. . . . The **stink** of different kinds of filth is smelled there according to the genera and species of their life. D. 2773

5246². This state (of temptation) . . . appears like a mist exhaled from dirty places, and a **stink** is also perceived from it . . .

5394^e. A cadaverous **stink** was exhaled from the caverns, because those who were there were cruel and deceitful, to whom a cadaverous **stink** is most delightful.

7272^e. Those who believe that they can be introduced into Heaven, in whatever sins, that is, in whatever spiritual foulness and stink-*putore*-they have been. Ex.

10458². 'I have made the **stink** of your camp to come up even into your nose' (Amos iv. 10). . . 'Stink' = what is abominable, which exhales from Hell.

P. 340⁶. (The infernals) said that their delights are smelled by others as **stinks** from ordures, and as putrid stinks-*putores*-from carcasses; and as stanches-*nidores*-from stagnant waters. I said, Are these delightful to you? They said that they were most delightful. I said, Then you are like unclean beasts, which pass their time in such things. They replied, If we are, we are; but such things are the deliciousnesses of our nostrils. M. 461⁷. T. 560².

D. 618. On the stink of intemperance.—One evening, when I had taken much milk and bread . . . the Spirits kept their senses in intemperance; hence came an odour of human ordure from the dry things, and an odour of foul urine from the liquids, which was in my nostrils, and stuck there. . . They say that a like stench-*nidor*—is not smelled by them.

1279. In this deepest Hell . . . there is such a stink from carcasses that the ears would be hurt if it were described, and yet they are so delighted with the like that they prefer these stinks to the most delightful odours. Nay, this effluvium, which they carry with them, is poisonous and pestential; for such carry with them stinks which smite the interiors of the stomach.

4759. Some such (believers in natural theology) stink like bed-bugs.

E. 1005². Consequently in the brothels (there) foulnesses of every kind appear. . . When they are opened, a stench-*nidor*—is exhaled which excites vomiting.

Stink. *Graveolentia.*

Rank. *Graveolens, Graveolentus.*

Rankly. *Graveolenter.*

A. 814. See STINK-*factor*, here. 824². 951². 4802⁴.

2733². When adulterers merely approach the heavenly Societies, they smell their own stink, and cast themselves down.

7225². When (those in falsities) approach any heavenly Society, they smell rankly; and, when they smell it, they suppose it to flow forth from the heavenly Society, when yet it is from themselves; for a stink is not smelled except near its opposite. 7319.

7319. See STINK-*putor*, here.

7554². See SMELL-*olere*, here.

7790². When (their truths) fall off, they leave rank and stinking-*putentia*—places from the falsities which exhale from the evils there.

M. 431². When those (scortatory) places in Hell have been opened . . . such a stink-*graveolentum*—has exhaled thence as to infest my stomach with heaviness; and, wonderful to say, these stinks-*putores*—are as delightful to them as ordure is to swine.

D. 2644. As such a delight . . . consumes itself, it becomes at last so rank to them, that they are at last kept living in a death-dealing stink . . .

D. Min. 4733. Occurs.

Stink. *Putor.*

Stink, To. *Putere.*

Stinking. *Putidus, Putris.*

A. 7161. 'Ye have made our odour to stink . . .' (Ex. v. 21)=that they have so great an aversion to our compliance. . . 'To make to stink'=aversion.

—². As a stink is a thing which is held in aversion, it is used in the Word for aversion. Ill. . . Here 'stink'=abominable evil.

—³. The reason their odour is said 'to stink-*foctere* in their eyes,' is that all in evils and falsities are averse to goods; and truths stink to them.

—⁴. That those in evils and the derivative falsities have a stink, is very evident from the Hells called cadaverous, where there are assassins and those very tenacious of revenge; and from the Hells called excrementitious, where there are adulterers and those who have had filthy pleasures as their end. When these Hells are opened, intolerable stinks-*foctores*—exhale from them; but these stinks are not smelled except by those who have the interiors, which are of the spirit, open. But still those in these Hells apperceive these stinks as grateful, and therefore they love to live in these stinks-*foctoribus*. For they are like those animals which live in carcasses and excrements, and there have the delight of their life. When those Spirits come outside the sphere of those stinks-*foctorum*, sweet and grateful odours are noisome and in the highest degree ungrateful to them.

7272². See STINK-*factor*, here. P. 340⁶.

7319. 'The river shall stink' (Ex. vii. 18)=aversion for the memory-knowledge-*scientificum*—of truth. 'To stink'=aversion.

— . In the other life, nothing is more abominable, and consequently nothing stinks more disagreeably, than profaned truth. . . It is circumstanced as is the stink-*graveolentia*—of a carcase, which is produced when living flesh is dying; for falsity does not smell unless it is united to truth, nor evil unless it is united to good: each is smelled, not from itself, but from its opposite, in its true character; from which it may be evident how greatly profaned truth must stink; for profaned truth is falsity conjoined with truth . . .

7337². One of which (beautiful women) is wholly rotten and stinking-*putidus*—from scortation.

7409. 'The land stank' (Ex. viii. 14)=what is consequently noisome and repulsive.

7766². Their damnation is smelled by the stink and fetor which exhales from them more than from those with whom such (knowledges) have not been a matter of faith . . . In general, if an evil Spirit approaches a heavenly Society, where there is charity, a stink-*foctor*—is plainly smelled from him. So in particular, where, in the same subject, there have been such things as are of Heaven . . . and also such things as are of Hell.

7790². See STINK-*graveolentia*, here. M. 431².

9192². Whereas falsities from evil may be compared to unclean foods, which are inwardly putrid-*putidi*.

9253⁴. 'A corrupt-*putris*—tree makes evil fruits' (Matt. vii. 17; xii. 33).

W. 130². In Heaven, this heresy (that God has infused Himself into men) stinks like a carcase.

341². See STENCH here. E. 1057².

P. 305². They might have known that . . . consequently evil in itself is stinking . . .

R. 255². Truth falsified (there) stinks in the nostrils of the Angels.

M. 263. From the body (of that devil) there was exhaled a stinking and unclean heat.

T. 233. Truth falsified in itself is putrefying-*putro*—falsity; for in Heaven it stinks.

494². Fruits which from their spring are rotten-*putres* within.

E. 405⁴⁶. The damnation of those who would perish through evils, is signified by 'the stink of their carcasses shall come up' (Is.xxxiv.3). . . 'Stink' = their damnation.

986^e. Hence it is that from the brothels in the Hells there pour forth stinks which excite vomiting.

5 M. 3. As the place where he had stood stank from (his murdering of truths) I hurried away home. For in the Spiritual World Divine truth falsified by satans stinks like the filth of the streets.

Stipend. *Stipendium.*

R. 799². Not their annual revenues and stipends.

T. 430. Officials and governors to whom salaries and stipends are to be paid from the public treasury.

D. 4765. They extracted from my memory . . . that I had given (my servant) his wages.

C. 170. Ship-captains (who are) content with their pay.

Stipulate. *Constipulare.*

A. 3951. That thus it was stipulated from what was provided. Sig.

T. 432. Performing contracts (a private debt of charity).

Stjercrona. *Stjercrona.* D.4754. 5899.

Stock. *Prosapia.*

A. 788². Because they were from the stock and seed of the Most Ancients. 1072^e.

9174. Truth from a different stock. Sig. and Ex.

9281. 'Sojourners' were from a different stock.

9394⁶. See SCIENTIFIC TRUTH, here.

P. 56³. Especially in the race of fishes.

T. 38². The goods of one stock bind themselves into bundles.

405². Than those who are of mean extraction.

Stock. *Stipes.*

P. 76. Would he not be what is called a dullard and a stock?

R. 417⁸. They assert . . . that in spiritual things man cannot begin, will, think, etc. anything, any more than a stock.

675⁴. The wise Englishman said . . . Does a man conceive faith in act like a stock? Is the Church . . . in a stock which is then vivified?

—⁶. You (therefore) regard man, as to all spiritual things . . . as a stock . . .

T. 118². If (the Angels and Spirits) were removed from man, he would fall down dead like a stock.

641. Like a log thrown into the naked sun.

D. 3564. The lowest of the common people (are) as dead as stocks or statues.

4038^e. They sit like dead stocks.

6002^e. They say that man is ruled to good like a stock.

Stock. *Stirps.*

A. 1362^e. These (men) are the stocks or roots of these nations

3612. Collateral good of a common stock. Sig.

4061. That it might be conjoined with the Divine from a direct Divine stock. Tr.

4447^e. The origin of interior truth from a Divine stock. Rep.

4454. 'Shechem' = truth from an ancient Divine stock.

4643. The second conjunction with the affection of truth from a Divine stock. Sig.

9002. Conjunction with the affection of truth from a different stock. Sig. and Ex.

T. 835^e. Of the gentiles some are interior and some exterior, which they derive partly from . . . the stock from which [they originate].

E. 205⁶. That David might represent the Lord as to Divine truth, the Lord willed to be born from the house of David, and to be called . . . 'his Stock and Offspring.'

650²². 'The stump of the roots' which should be left in the earth (Dan.iv.15) = the Word, only the letter of which is understood, and which is merely something known, seated in the memory and thence going forth in speech. (=the Word, through which the Church should revive . . . *Dicta Probatia* p.11.)

Stock. *Truncus.*

Mutilated. *Truncus.*

B. 64. Man, in conversion, like a stock . . . 69, Ex.

T. 23². He would become like a human trunk.

185⁵. (He said) Man is like a stock while (faith) is being infused; but becomes like a tree when it has been infused.

356². Man, in spiritual things . . . is like a stock or a stone without life. (Quoted from the *Formula Concordiae*.)

460². How do you receive your faith, but as a stock or a stone? . . . How can the Word operate upon a stock or a stone?

—³. (The Syncretist said) . . . Man can receive faith from God . . . but he cannot be moved by God to charity which is spiritual any more than a stock.

464. iii. In spiritual and Divine things, which relate to the salvation of the soul, man is like a stock, a stone, a pillar of salt . . . iv. In this respect man is worse than a stock, unless the Holy Ghost . . . operates in him . . . v. With some reason it may be said that man is not a stone or a stock. A stone or a stock does not resist . . . as man by his will resists God, before he is converted . . . But yet he can contribute nothing to his conversion, and in this respect he is worse than a stock or a stone. (Quoted from the *Augsburg Confession*.)

481^e. (Thus) without free will, man would be a stock, a stone, or a statue . . .

487². (Some who had been of the Synod of Dort said) When faith is given they are like stocks, from which they are indeed vivified, but not spiritually.

503⁷. Tell any rustic . . . that in the things of salvation he cannot understand and will any more than a stock or a stone, would he not shake his sides with laughter . . .

504. (He said,) Therefore the Church . . . has concluded that man cannot will, understand, and think anything spiritual, nor even accommodate himself to (do so), any more than a statue, a **stock**, and a stone . . .

532. This is like cutting off the trunk of a bad tree, and leaving its root in the ground.

616. Can there be any blinder stupidity concerning regeneration than there is with those who confirm themselves in the present faith, which is, that faith is infused into man while he is like a **stock** or a stone . . .

D. 4684. (The Spirit) then appears as if he were mutilated.

Stockholm. *Holmia, Stockholmia.*

D. 3626. (Case of the monomaniacs at Stockholm.) 3627.

4142. In my garden at Stockholm . . .

4774. A great palace seen like the castle at Stockholm.

5035. See SWEDEN, here.

5092. See CITY, here.

5711. See LAST JUDGMENT, here. 5713. 5721.

Stockings. *Tibialia.*

M. 15°. (Silk stockings worn by Angels.)

42°. (The Angel's) stockings were of shining linen.

J. (Post.) 317. Angels and Spirits have breeches, stockings, etc. like those in the world, with some difference as to their colours . . .

Stoic. *Stoicus.*

D. 3952. The Spirits of that time were delighted with ideas, as Spirits, and had indulged in thoughts, as is known concerning the Stoics and the rest; for they could formerly think much better without philosophy; so that in a certain way they were among Spirits.

Stomach. *Stomachus.*

See FOOD.

A. 4459°. He who is in merely external pleasures . . . indulges his **stomach** . . . But he who is in internals, also has pleasure in these things; but his regnant affection is to nourish his body pleasurably for the sake of his health, to the end that he may have a sound mind in a sound body; thus principally for the sake of the health of the mind. He who is a spiritual man does not rest here; but regards the health of the mind as a means for acquiring intelligence and wisdom . . . He who is spiritual in a more interior degree regards intelligence and wisdom as a mediate end: that he may serve as a useful member in the Lord's Kingdom. And he who is a celestial man: that he may serve the Lord.

M. 6°. (They said,) Our **stomach** loathes food.

T. 42°. As the **stomach**, when loaded with bilious matters, vomits out the food.

D. Min. 4574. See STOMACH-*ventriculus*, here, and at P. 296¹⁴.

Stomach. *Ventriculus.*

See under BELLY, and VENTRICLE.

A. 1381. Compared to the fluids in the human body which rise from the **stomach** . . .

4791. See TONGUE, here.

5173. (The correspondence of the castigation and purifying of the food in the **stomach**.)

5174. The foods in the **stomach** are violently moved in many ways, in order that their interior things may be extracted . . . Such agitations are represented by the first agitations of Spirits . . . and therefore it may be said of Spirits, that a little while after death . . . they first come as it were into the region of the **stomach**, and are there agitated and purified. They with whom evils have obtained the ascendancy . . . are conveyed through the **stomach** into the intestines . . . But they in whom goods have had the ascendancy, after some agitations and purifications become chyle, and pass into the blood . . . 5175.

5175. See FOOD, here.

5176. So long as the Spirits are in this state, in which they are like foods in the **stomach**, they are not in the Grand Man; but are being introduced . . .

5177. They who have been much solicitous about future things, especially they who have on that account become avaricious, appear in the region where the **stomach** is. . . The sphere of their life may be compared to a sickening stench which is exhaled from the **stomach** . . . They who have been such stay long in this region. (Continued under FUTURE.)

5178. (Why anxieties affect the **stomach**. See FUTURE, here. See also ANXIETY, here, and at 5179. 6202. H. 299.)

5392. Who constitute the province of the intestines . . . may in some measure be evident from those who relate to the **stomach**; for the intestines are continued from the **stomach**; and the functions of the **stomach** there increase and are exacerbated even to the last intestines, which are the colon and rectum; and therefore those who are in these last, are near the Hells called excrementitious. In the region of the **stomach** and intestines are those who are in the Earth of Lower Things. (Continued under LOWER EARTH.)

5714°. When the sphere (of this adulterer) operated, it induced a great oppression in the **stomach**.

5723. There were Spirits with me who induced such an oppression in the **stomach** that I seemed to myself scarcely able to live. . . Such Spirits are those who . . . had been devoted . . . solely to pleasure . . .

6202. The avaricious . . . relate to such things in the **stomach** as are undigested . . .

6726. Everywhere in the extremes of the body there are reticular forms . . . which sift the things that come in from the world . . . There are such most exquisite forms in the **stomach**, which, in accordance with the desires on account of their usefulness, admit into the blood the suitable things of the chyle; and, according to the aversion on account of the resultant harm, reject what are unsuitable.

W. 408°. The **stomach** is in a like conjunction (with the pulmonic motion) through the coherence of its oesophagus with the trachea. D. Wis. vi. 7.

P. 180⁷. If man knew how the stomach digests . . . he would pervert and destroy it.

233⁸. See RUMINATE, here. T.146². E.242⁴.

296¹. Rolls down the food into the oesophagus—*stomachum*, and thus into the stomach.

R. 204². For the World of Spirits . . . corresponds to the stomach. Ex. But the things which are 'spewed out' of the stomach, are those which have not been separated . . . 791². A.5175. D.1742.

173. The memory with man is like the ruminatory stomach in birds and beasts, in which they store the food . . . and from time to time take it out and convey it into the true stomach, in which it is digested, and distributed for all the uses of the body. The human understanding is this latter stomach . . .

D. 1035. (This is like) the foods which are put into the stomach; for Souls relate to the things which are put into the stomach, and they are there triturated. Some must be roughly agitated in the stomach, and then in the intestines; others are at once absorbed into the veins . . . some into the lymphatics; some, on their entrance into the month, before they come into the stomach, are carried off by the veins, and exhale into the brain . . .

1272. His operation into me had the effect that I was quite miserably tortured in the stomach . . . until I several times cast up from the stomach a foul acidity. Such an effect have they upon the stomach, not unlike that of the mucus of the nostrils, if much of which is drawn down into the stomach, it so inviscates the food, and stops up the pores, that there is no digestion.

1273. There was afterwards a dully painful obstruction about the upper orifice of the stomach, from a like cause; for the mucus is collected there . . .

1278. When such from the deepest Hell are bound together, the things which are in the stomach are turned over, so that I was compelled to throw up my food. Ex.

1358. The stomach pertains to the heart.

2772². They are let down by that way . . . but into the stomach; they supposing that it is by the way of the heart; but it is through the stomach, and thus the way of descent . . . where are also the excrementitious provinces.

4572². The operation (of the Spirits who infuse colds) is chiefly into the stomach . . .

D. Min. 4574. Whenever (the Spirits who take away from others the life of thought) spoke, there resulted something of a kind of indigestion of the stomach, so that they affected the stomach—*stomachum*—horribly. See 4599.

4785. On those who appear in the stomach.—They who are very solicitous about future things, especially those who are so from avarice, appear as if in the stomach. . . Their sphere may be compared to that sickening stench which is exhaled from the stomach.

4826. On those who relate to the stomach.—Many anxieties appear to have their seat in the stomach; and the influx of such Spirits is felt there . . . as the

anxieties of avarice . . . and also other anxieties, which are manifestly perceived in the stomach; some interiorly; some higher, or lower, according to the difference of them. I have often spoken with the Spirits who induced them, and who are of the province of the stomach. These correspond to indigestion . . . 4828.

4827. The stomach corresponds also to the longing for knowledge for the sake of use; thus to the digestion and appropriation of the things which are of use. Then is the stomach in its freedom, and swells up freely, and the lungs operate freely upon it, causing life to be delightful. In the other case it is constricted; nor can it arrive at freedom.

Stomacher. See under BREASTPLATE.

Stone. *Lapis.*

Stone, Of. *Lapideus.*

Stone, To. *Lapidare.*

Stoning. *Lapidatio.*

See under AGATE, AMETHYST, BERYL, BLUE-*hyacinthus*, CALCULATION, CARBUNCLE, CHRYSOLITE, CHRYSOPRASE, DIAMOND, EMERALD, JASPER, ONYX, RUBY, SAPPHIRE, SARDIUS, TOPAZ, and URIM.

A. 114. The truth of faith was signified . . . by precious stones. Ill.

425. 'For stones iron' (Is.lx.17)=for sensuous truth natural truth. 643. 1551².

643. Man's lowest Spiritual they compared to stone.

—2. 'The stone crieth out of the wall' (Hab.ii.11).

'The stone'=what is lowest of the understanding. —.

—3. 'Stone' (Jer.ii.27)=the sensuous Scientific.

1171⁴. 'Precious stone' (Ezek.xxvii.22)=the derivative faith.

1296. 'Stone,' in the Word, =truth.

—2. 'Hewn stone' (Is.ix.10)=what is fabricated.

1298. 'They had brick for stone' (Gen.xi.3)=that they had falsity instead of truth.

—. The reason 'stones'=truth, was that the boundaries of the Most Ancients were marked off by stones, and that they set up stones as witnesses that it was so, or that it was the truth. Ill. . . Hence 'stones,' in the Word, =truths, inasmuch that not only the stones of the altar, but also the precious stones on the shoulders of the ephod and upon the breastplate=holy truths which are of love.

—2. The stones themselves (of the altar) represented the holy truths of that worship; for which reason it was commanded that the altar should be built of whole stones, not hewn; and it was forbidden that any iron should be lifted upon them (Deut.xxvii.5-7; Jos.viii.31); for the reason that hewn stones, and stones on which iron has been used,=what is artificial, and thus what is fictitious of worship; that is, what is from proprium, or from the production of the thought and heart of man . . . For the same reason iron was not used upon the stones of the temple (1 Kings vi.7).

—3. The precious stones mentioned in Is.liv.11-13 =holy truths . . . Hence the foundations of the wall of the holy Jerusalem were said to be adorned with

every precious **stone**; (for) the foundations of the Lord's Kingdom are holy truths.

— The tables of **stone** on which the ten words were written=holy truths; and for this reason they were of **stone** . . . for the commandments themselves are nothing but truths of **faith**.

—⁴. As truths were signified by stones . . . the Lord was called 'a **Stone**.' Ill.

—⁵. That '**stones**'=truths. Further ill.

1589^e. Some objects turn the rays into most beautiful colours, as the diamond, ruby, jacinth, sapphire, and other precious **stones**.

1621. There are atmospheres which resemble the sparkling of all the precious **stones**.

2039^e. 'Knives of flints=*petrarum*'=the truths. . . '**Stone**,' or 'flint'=truths.

2466⁷. 'To commit adultery with **stone** and wood' (Jer.iii.9)=to pervert the truths and goods of external worship. '**Stone**'=such truth.

3694. '(Jacob) took of the **stones** of the place' (Gen. xxviii.11)=the truths of that state. '**Stones**'=lower truths, such as are those of the natural man.

3720. 'Temple'=truth, because it was constructed of **stones**; and '**stones**'=truth.

—². They who place merit in truths, in that they have believed themselves to know truths better than others, and yet have lived evilly, appear to themselves to cut **stones**. (This) has made it evident to me that . . . **stone**=truth; and also the fact that when . . . a stone house has been seen, there has occurred the idea of truth.

3724-3726. '(Jacob) took the **stone** which he had placed for his pillows' (ver.18)=the truth with which there was communication with the Divine; 'and placed it for a pillar'=a holy boundary.

3727. See **STATUE**, here. 4190. 4580. 10643.

— The Most Ancients thought from these **stones** about the ultimates in man, consequently about the ultimate of order, which is truth in the natural man. . . They were instructed from Heaven that '**stones**'=truth. 4580².

3769. 'A great **stone** was upon the well's mouth' (Gen.xxix.2)=that the Word was closed up. Ex.

3771. 'They rolled the **stone** from the well's mouth' (ver.3)=that they unclosed it.

3858⁹. The reason the names of the tribes were engraved on the precious **stones**, was that '**stones**,' in general,=truths; and '**precious stones**,' truths which are transparent from good; and, as the names of the several tribes=the quality, a special **stone** was assigned for each tribe, which **stone**, by its colour and transparency, expressed the quality which was signified by each tribe. Hence it was that the Lord gave answers by the urim and thummim. 3862⁹, Ex.

4192. 'Gather **stones**: and they took **stones**, and made a heap' (Gen.xxxi.46)=truths from good; for '**stones**'=truths; and 'a heap,' good. (Continued under **HEAP**.)

4197³. 'Joshua took a great **stone**, and set it up there under an oak . . . and said . . . Behold, this **stone**

shall be for a witness to us; for it hath heard all the words of Jehovah . . .' (Josh.xxiv.26,27) . . . The truth through which the confirmation was made was '**the stone**.' That '**a stone**'=truth. Refs. In the supreme sense, '**the stone**'=the Lord Himself, because all truth is from Him; and therefore He is called '**the Stone** of Israel' (Gen.xlix.24); and it is here said that the **stone** should be for a witness because it had heard all the words of Jehovah.

4489². The **stones** (of the altar)=in special, lower truths. Refs.

4530². Hence the colours mentioned in the Word, such as those of the precious **stones** . . . represented such things as are of intelligence and wisdom.

4580^e. 'For '**a stone**'=truth in the ultimate of order. Refs.

4728². 'That go down to the **stones** of the pit' (Is. xiv.19) . . . 'The **stones**'=the borders; whence they are called also '**the sides**'; for round about the pits are the Hells.

5135⁵. 'It shall consume it with the . . . **stones** thereof' (Zech.v.4) . . . 'The house'=the natural mind . . . and '**the stones**'=the truths there.

5156^e. The penalty of **stoning** was on account of falsity . . . because '**stone**'=truth; and, in the opposite, falsity . . . And therefore it is said 'to commit adultery with **stone**,' by which is signified the perversion of truth, or falsity.

5313⁵. These **stones** (Rev.iv.3), like all the precious **stones** in the Word,=Divine truth. And **stones**, in general,=the truths of faith. Refs.

6335³. The reason there were precious **stones** (in the breastplate) was that they=spiritual and celestial truths.

6426. 'Hence is the Shepherd, the **Stone** of Israel' (Gen.xlix.24)=that hence is all good and truth for the Spiritual Kingdom. . . '**A stone**'=truth.

—². 'The **Stone** of Israel,' in the supreme sense, =the Lord as to the truth which is in His Spiritual Kingdom, because by '**stone**,' in general, is signified the temple, and, in special, its foundation; and by '**the temple**' is signified the Lord's Divine Human . . . That '**a stone**,' in the supreme sense, =the Lord as to the Divine truth which is in His Spiritual Kingdom. Ill.

—³. Here, (Dan.ii.34) by '**stone**,' in the supreme sense, is meant the Lord; and, in the relative sense, His Spiritual Kingdom. That the **stone** was 'cut out of a rock'=that it was from the truth of faith . . . and, as the truth of faith is signified by '**a stone**' and '**a rock**,' it is the Lord's Spiritual Kingdom which also is signified; for this is in the truth of faith, and derivatively in good.

—⁴. The like is signified by '**the stone**' upon which Jacob slept . . .

—^e. That by '**a stone**,' in the supreme sense, the ancients understood the Lord; and, in the representative sense, His Spiritual Kingdom, is evident from Josh. xxiv.26,27.

6640². That all the truths and goods of the Church

might be represented, twelve precious stones were set in gold in their order, one stone for each tribe, and this was called 'the breastplate' . . . and answers were received from it by the various flashings out of light, to which there was adjoined either a living voice, or an internal perception.

[A.] 7112^e. Stones not made (as bricks are)=truths.

7328. 'Both in woods and in stones' (Ex.vii.19)=the total falsification of the good which is of charity, and of the truth which is of faith.

7456. 'Will they not stone us?' (Ex.viii.26)=that thus they would extinguish the truths of faith . . . 'To stone'=to extinguish and blot out falsities; but, in the opposite sense, when it is done by the evil, it=to extinguish and blot out the truths which are of faith.

—². The death penalty of stoning was inflicted if anyone wanted to destroy the truths of worship which had been commanded . . . for the reason that 'a stone'=truth; and, in the opposite, falsity. —³, III.

—^e. (Thus) the penalty of stoning [which existed] from ancient times, because in Egypt, had been derived from the representatives of the Ancient Church.

7519¹⁰. 'Great stones' (Jer.xliii.9)=falsities.

7553. See HAIL, here.

7620^e. (A bird which finally became of stone, but still flew.) 7622, Ex. (It=the life of Knowledges without love. 7743.)

7973⁵. For precious stones=the truths of faith which are from the good of charity.

8279. 'They went down . . . like a stone' (Ex.xv.5)=that they fell . . . as if from weight. . . It is said 'like a stone,' because by 'a stone,' in the genuine sense, is signified truth; and therefore, in the opposite, falsity; for falsity from evil is of such a nature that it sinks down towards the lower parts as what is heavy does (here). 8320.

8540⁴. 'A stone of lead' (Zech.v.7.8)=the falsity of evil closing it up; for 'a stone'=external truth; and thence, in the opposite, falsity.

8575. 'Yet a little and they will stone me' (Ex.xvii.4)=that they are not far from offering violence to truth from the Divine. . . 'Stoning'=the punishment on account of the violation of the truth which is of worship; here, in the opposite sense, to inflict violence on truth from the Divine.

8581². 'The stone' (cut out of the rock)=faith. . . 'A stone,' in the Word,=the truth which is of faith. Refs.

8609. 'They took a stone' (Ex.xvii.12)=truth Divine in the ultimate of order. For 'a stone'=truth; here, truth in the ultimate of order, because it was put under Moses, and he sat upon it. A common stone, moreover, =lower truth; but a precious stone, higher or interior truth.

8799. 'For by stoning he shall be stoned' (Ex.xix.13)=that the truths of faith which he has will perish. For 'to be stoned'=the penalty for falsity and for violated truth. The reason this penalty is suffered by those who from self-confidence ascend to the Divine in

the Heaven which is above, is that then all the intelligence which they had previously, perishes.

8932⁷. 'Stone' (Hab.ii.19)=falsity.

8935. Worship from truth was represented by an altar of stones. (See ALTAR, at 8940.)

8940. 'Stones'=truths. Refs.

—². The reason the words of the law were written upon the stones of the altar, was that 'stones'=truths . . . This was also the reason why the ten commandments—which=Divine truths in the complex—were written on tables of stone.

8941. 'Thou shalt not build them hewn' (Ex.xx.25)=not from own intelligence; for 'hewn stones'=such things as are of own intelligence. For 'stones'=truths; and to cut or fit them,=to hatch or produce from proprium truths, or such things as are like truths. (Continued under CUT-caedere.)

—⁵. As these things were signified by 'hewn stone,' the altar first erected in Canaan by the sons of Israel was built of unhewn stones; for by the passage over Jordan was represented introduction into the Lord's Kingdom, which is effected through the truths of faith.

—⁶. The temple . . . was also built of whole stones not hewn . . . for by the temple of the Lord was represented the Lord as to Divine truth . . . because Divine truth was taught there; and therefore it was built of stones; for by stones was signified Divine truth; and hence the Lord Himself was called 'the Stone of Israel.'

—⁷. (Thus) the stone of the altar, and the stone of the temple, and also whole stones, and not hewn ones, signified that religion is to be formed by truths from the Lord, thus from the Word, and not from own intelligence.

8988⁵. For by stones in general are signified truths; and by precious stones, truths which are from the Lord. Refs.

9011³. 'A stone'=the truth of faith; and, in the opposite sense (as here in Num.xxxv.17), falsity.

—⁴. For 'a stone'=the truth of faith in the natural man; and, in the opposite, falsity.

9025. 'If a man smite his companion with a stone' (Ex.xxi.18)=the weakening of one truth of the Church by some scientific. . . For 'a stone'=truth in the ultimate of order, that is, in the Natural; thus what is a matter of memory knowledge—*scientificum*.

9067. 'By stoning he shall be stoned' (Ex.xxi.28)=the penalty for having destroyed the truth and good of faith. 9083.

9163³. 'The stone which the builders have rejected has become in the head of the corner; whosoever shall fall upon that stone shall be broken; and upon whom it shall fall it shall grind him to powder' (Luke xx.17, 18). 'The stone'=the Lord as to Divine truth. 'To be broken,' because it is said of the truths which are from Him, =to be dissipated, thus to be destroyed; and, with the truths, the things which are of spiritual life; which takes place with those who deny the Lord, and reprobate the truths which are from Him, who are they who deny the Stone.

9377. A heart full of the love of self is hard, and is called in the Word 'stony.'

—e. (Such) humble themselves and adore from the love of self, thus from a hard and stony heart. . .

94067. That 'a stone out of the rock' ground to pieces the iron, brass, etc. (Dan.ii.)=that the Church, as to the reception of truth from the Word, perishes when falsity and evil are confirmed by means of the sense of the letter of the Word, which takes place when the Church is in its last state. . .

9407⁵. For 'a stone,' in general, = truth, and a precious stone, truth which is translucent from the Divine of the Lord. Ill.

9416. 'I will give thee tables of stone' (Ex.xxiv.12) = the book of the law, or the Word, in the whole complex.

— . The reason these tables were of stone, was that 'stone'=truth; properly, truth in ultimates. Truth Divine in ultimates is the Word in the letter.

9476. 'Stones of fillings' (Ex.xxv.7)=the goods of faith, or spiritual goods. . . because the stones of fillings were for the breastplate, by which was signified the good of faith, or spiritual good.

— . That by precious stones, in the Word, are signified the truths and goods of faith, or spiritual truths and goods. Refs. And, as the truths and goods of faith are signified by precious stones, by them are also signified intelligence and wisdom; for intelligence is from the truths of faith, and wisdom is from the goods of faith. Ill.

9714⁶. 'The stones of the altar scattered' (Is.xxvii. 9)=all the truths of worship.

9846. 'A worker of stone' (Ex.xxviii.11)=the good of love; thus the Voluntary of one who has been regenerated. . .

9849. 'Stones of memorial for the sons of Israel' (Ex.xxviii.12)=from mercy for ever in the Spiritual Kingdom; for the stones of memorial upon the shoulders of the ephod=the conservation of good and truth from mercy for ever. Ex.

9863. 'Thou shalt fill it with a filling of stone' (ver. 17)=the truths themselves in their order from one good. . . For the breastplate was filled with stones according to the names of the sons of Israel; and by stones, in a general sense, are signified truths in the ultimate of order; and, by precious stones, such as were in the breastplate, truths which shine forth from good. It is said from one good, because there is one good from which are all truths—the good of love to the Lord, thus the Lord Himself. Ex.

—². That the precious stones which were in the breastplate=Divine truths from Divine good, is evident from the places in the Word where precious stones are mentioned. Ill.

— . These truths from good in their order are marked out by the precious stones (in the foundations of the wall of the New Jerusalem).

—³. In (Ezek.xxviii.) also, by the precious stones enumerated are signified truths from good.

—⁴. That the stones (in the breastplate)=all truths and goods in the complex, is evident from the fact

that there were twelve, and that on them were inscribed the names of the sons of Israel. . .

9864. 'Four rows (or orders) of stone, the order' (Ex.xxviii.17)=the conjunction of all the truths from good. . . For 'the rows of stone'=truths from good in their order. The reason there were four rows, and in each row three stones, was that there might be represented the conjunction of all truths from one good, and thus perfection; for 'four'=conjunction; and 'three,' perfection. For when there is one good from which all things proceed, consequently which all things regard, there is a conjunction of all things. Examp.

9865. As the twelve stones in the breastplate represented all truths from good, they represented the whole Heaven; for Heaven is Heaven from the Divine truth which proceeds from the Lord's Divine good. The Angels who constitute Heaven are receptions of it. Hence it is that the three stones in the first row represent the Inmost Heaven, consequently the love which is there, which is called the celestial love of good and the celestial love of truth; the stones in the first row, the celestial love of good; and those in the second, the celestial love of truth. That these stones represent this love they derive from their colour; for precious stones represent according to their colours. 9868². 9870.

—³. (Thus) stones of so many colours were set in rows in the breastplate, in order to represent in their order all the goods and truths which are in the Heavens, consequently, the universal Heaven.

— . The reason the stones of the first row—ruby, topaz, and carbuncle—represented the celestial love of good, is that they partake of red. . .

9866². (Hence) in each row there were three stones; and by each row there was signified a trine as a one. The reason there were four rows, is that there are two Kingdoms in the Heavens. . . and in each an internal and an external. (Continued under BREASTPLATE.) 9867. 9868. 9871.

9868. All goods and truths which follow, proceed in order from those which precede. . . The first in order is the celestial love of good; the second is the celestial love of truth; the third is the spiritual love of good; and the fourth is the spiritual love of truth. This order is what was represented in the rows of stones. . . and it is the very order of the goods and truths in the Heavens. In the Inmost Heaven. . . its internal is the celestial love of good; and its external, the celestial love of truth. In the Second Heaven the spiritual love of good is its internal, and the spiritual love of truth is its external. The one Heaven also inflows into the other in the same order, and they constitute as it were a one.

9873. (Thus) the twelve precious stones in the breastplate=all the goods and truths of Heaven in their order. . . The good of the Celestial Kingdom was represented by the first two rows, which were on the right side there; and the good of the Spiritual Kingdom, by the two following rows, which were on the left side. The internal good of the Celestial Kingdom is the good of love to the Lord; and this good is what is meant by the celestial love of good; its external good

is the good of mutual love, meant by the celestial love of truth. The internal good of the Spiritual Kingdom is the good of charity towards the neighbour, meant by the spiritual love of good; and its external good is the good of faith, meant by the spiritual love of truth.

[A.9873]². Hence it is evident what was represented by the twelve stones . . . And that the good of love had the first place there, and the truth of faith the last, is evident from the first stone being a ruby, and the last a jasper; thus from the first being red, and the last white, and both transparent.

—³. The like to what was signified by the stones in the breastplate, was signified by the materials interwoven in the ephod. Ex.

9874². The breastplate with the twelve stones represented every good and truth in the Heavens; thus the whole Heaven . . . This Divine good which proceeds from the Lord is what was represented by the 'gold' around the stones. Ex.

9875. 'The stones shall be upon the names of the sons of Israel' (ver. 21)=the goods and truths distinctly as to every quality. Ex.

9954². The reason they thus anointed stones, was that 'stones'=truths; and truths without good have not the life of Heaven in them . . . But when the stones were anointed with oil, they represented truths from good; and, in the supreme sense, the Divine truth which proceeds from the Lord's Divine good; and thus the Lord Himself, who was thence called 'the Stone of Israel.' E.375¹⁰.

10199⁶. 'Precious stone' (Ezek.xxvii.22)=these interior truths themselves.

10254⁴. 'Precious stones'=Divine truths received in good. Refs.

10376. 'Stone'=Divine truth in ultimates. . . The reason the two tables were of stone, and that the words of the Law were written on stone, was that 'stone'=truth in ultimates; and Divine truth in ultimates is the sense of the letter of the Word . . .

10483². Man would fall down as dead as a stone.

10503. 'Idols of stone'=worship from falsities of doctrine. (See R.459.)

10517^c. Hence the inhabitants of the (Third) Earth love trees, and to have their edifice formed from them; and they are averse to materials of stone, and houses built of them. For trees and kinds of wood=goods; and stones and houses of them=truths; and man is such that he loves the things which correspond to his interior affections . . .

H. 185. See PALACE, here. M.12. 76³. 477⁴. D.4577. E.1191².

188 (c). The stone of which rock consists=the truth of faith. Refs.

223². In the Spiritual Kingdom, the temples appear as of stone . . . because stone corresponds to truth, in which are those who are in the Spiritual Kingdom.

307². The foundations of the wall being of precious stones=the Knowledges upon which that doctrine is founded.

489². Everything in their houses is retulgent as from precious stones.

534. At a distance was seen a stone of considerable size, where the broad way terminated; and from that stone went on two ways. . . All went the same way until they came to the great stone, where the good turned to the left . . . but the evil did not see the stone, and fell upon it and were hurt; and when they got up they ran along the broad way to the right . . . By this stone was represented the Divine truth, which is denied by those who look towards Hell; and, in the supreme sense, by the same stone was signified the Divine Human of the Lord; and those who acknowledged the Divine truth, and at the same the Divine of the Lord, were borne along the way which led to Heaven. D.5798, Ex.

—^e. From that stone seen in the corner . . . it was evident what is signified by . . . Matt.xxi.42,44; Luke xx.17,18. 'A stone'=the Divine truth; and 'the Stone of Israel,' the Lord as to the Divine Human; 'the builders'=those who are of the Church; 'the head of the corner'=where are the two ways; 'to fall,' and 'to be broken'=to deny and to perish.

N. 1². 'Precious stones'=truths from good. Refs.

J. 54^e. That Babylon was destroyed by the Lord when He was in the world . . . which is meant . . . also by 'the stone cut out of the rock' which destroyed the image.

S. 43^e. 'The precious stones' (Rev.xxi.)=the truths and goods of the Word in their order, from which is doctrine; and, through doctrine, the Church.

44. 'The twelve precious stones' (of the breastplate) . . . represented Divine truths from Divine good in the whole complex. . . The 'precious stones' there represented truths transparent from good; 'the twelve precious stones,' all ultimate truths transparent from the good of love in their order. . . (Thus these 'precious stones' also=truths from good in the ultimate sense of the Word; and by no other truths are answers given from Heaven, because in this sense is the proceeding Divine in its fullness.

—⁵. That 'precious stones' and 'diadems'=Divine truths in their ultimates, such as are the truths of the letter of the Word, has been made very evident to me from the precious stones and diadems in the Spiritual World with the Angels and Spirits there, which I have seen worn by them, and also in their jewel cases; and it has been granted to know that they correspond to truths in ultimates; nay, that they also exist and appear thence. III.

45. The truths of the sense of the letter of the Word, are meant by 'the precious stones' in the garden of Eden (Ezek.xxviii.12,13). . . 'The precious stones'=truths transparent from good, such as are those in the sense of the letter of the Word; and, as these truths are meant by those stones, they are called his 'covering.' The sense of the letter covers the interiors of the Word. 97⁴. (=the truths of intelligence. R.90².)

W. 190^e. In metals and stones there are conglobations of parts in a threefold order. (See 192.)

207. There is a simultaneous order of degrees in every metal and stone. Ex.

R. 191³. The destruction of the temple until there should not be a stone upon a stone—the end of that Church: that there should not be any truth then left. E. 220⁰.

231. 'A stone,' in the Word, = truth in ultimates; and 'a precious stone,' truth transparent from good.

—¹. Hence these two colours (white and red) are in the precious stones in Heaven also, where they are in great abundance. It is from this that 'precious stones,' in the Word, = such things as are either of the truth of wisdom, or of the good of love . . . 915².

—². The reason these stones = the appearance of the Divine wisdom and the Divine love in ultimates, is that all the precious stones in Heaven derive their origin from the ultimates of the Word, and their transparency from the spiritual sense of the ultimates there . . . The ultimates of the Word are the truths and goods of the sense of its letter. That this is the origin of the precious stones in Heaven . . . it has been given me to know from speech with the Angels, and also to see with my eyes; but the formation of them is by the Lord alone.

540. See DIADEM, here.

—². Divine truths in ultimates, which are the truths of the sense of the letter of the Word, were signified by the twelve precious stones in the breast-plate . . . also by the precious stones in the garden of Eden . . . and by the twelve precious stones of which were made the foundations of the wall of the New Jerusalem. The reason the truths of the sense of the letter are signified by 'diadems,' or 'precious stones,' is that all things of the sense of the letter of the Word are, before the Angels, transparent from its spiritual sense, thus from the light of Heaven, in which are the spiritual truths of the Word. For 'a stone,' in the Word, = truth in ultimates; hence 'a precious stone' = that truth transparent.

566⁰. The Word seen surrounded with precious stones in a heavenly form. . . When the Word is opened . . . there appears from the precious stones a rainbow above and around the Word. Des.

726. 'Decked in gold and precious stone' (Rev. xvii. 4) = the Divine good and Divine truth spiritual, which are of the Word, with them. 725². 772.

791. See GRIND, here.

897³. For 'a precious stone' = the Divine truth of the Word . . .

914. 'The foundations of the wall of the city were adorned with every precious stone' (Rev. xxi. 19) = that all things of the doctrine of the New Jerusalem taken from the sense of the letter of the Word, with those who are there, will appear in light according to the reception. . . 'Every precious stone' = the Word in the sense of the letter transparent from its spiritual sense. Refs. 915.

915. Precious stones, in general = all the truths of doctrine from the Word translucent by the spiritual sense. Here, by each stone is signified some truth in special thus translucent. The Word in the sense of the letter, as to its doctrinal things, corresponds to precious stones of every kind.

—². See COLOUR, here.

—³. Like things are signified by these twelve stones to those which are signified by the twelve precious stones in the breastplate . . .

—⁴. That the 'foundations' are of precious stones. III.

—⁵. As every truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, the Lord is called 'the Stone of Israel;' and also 'the Corner Stone which the builders have rejected.' That the Corner Stone is a foundation stone, is evident from Jer. li. 26.

926². Beneath that swamp there was a great hewn stone, beneath which lay the Word, well hidden. . . An east wind came . . . dried up the swamp, and laid bare the stone. . . I then saw that foundation stone . . . set round with precious stones; from which as it were lightning flashed upon the walls of the temple. . . Then in place of the temple was seen the Lord alone, standing upon the foundation stone, which was the Word . . .

962. High above the table (on which was the Word), there appeared a wide-spread canopy, refulgent with precious stones, from the resplendence of which there shone forth as it were a rainbow . . .

M. 76³. We saw also temples of precious stone of the colour of the sapphire and lapis lazuli. The Angel said, Their houses are of stones, because stones = natural Truths; and precious stones, spiritual Truths; and all those who lived in the Silver Age had intelligence from spiritual Truths, and the derivative natural ones.

78³. In the (cities of the Iron Age) there were temples of hewn lime stone . . .

79⁷. The crowd said, Let him that is guiltless cast the first stone.

T. 209⁵. In the Spiritual World there are . . . precious stones of every kind, the spiritual origin of which is the sense of the letter of the Word. (217.) Thence it is that . . . the foundations of the wall of the New Jerusalem are described by means of twelve precious stones, because by the foundations of its wall are signified the doctrinal things of the New Church from the sense of the letter of the Word . . .

217. That the truths of the sense of the letter of the Word are meant by the precious stones of which the foundations of the New Jerusalem consisted. Ex.

—¹. The spiritual origin of the precious stones in the Spiritual World, is the truths in the sense of the letter . . . Hence it is that wherever, in the Word, precious stones are mentioned, by them, in the spiritual sense, are meant truths. That by the precious stones of which the foundations of the wall . . . are said to be constructed, are signified the truths of the doctrine of the New Church, follows from the fact that 'the New Jerusalem' = the New Church as to doctrine from the Word; and therefore its 'wall,' and the 'foundations' of its wall, must = the external of the Word, which is the sense of its letter; for it is this from which the doctrine is, and, through the doctrine, the Church; and this sense is like a wall with foundations, which shuts in and protects a city.

[T.] 356². See *Stock-truncus*, here. 460². 464. 481^e. 503⁷. 504. 616.

Ad. 3/1839. All the stones (of the breastplate) are called 'stone,' in the singular, because they together = solely the justice of God Messiah . . . 1841.

1843. (The significations of the twelve stones of the breastplate.) 1844. 1845. 1857.

D. 4735^e. This was upon the stone.

5798. That the way which leads to Heaven is the same way as far as the corner stone. Ex.

D. Min. 4676. On striking a stone. 4678.

E. 141⁵. 'To commit adultery with stone and wood' = to pervert and profane all truth and good.

176². 'The stone cut out of the rock' = the Lord, by means of Divine truth . . . (= the Divine truth from the Lord. 411⁴.) 1029⁵.

—³. 'Brass for woods, and iron for stones' = natural good and truth in great abundance like that of wood and stones.

222³. 'Stone' = truth; here (in connection with the two tables of the law) Divine truth.

240⁴. 'They shall stone with stone' (Ezek. xvi. 40) = that the Church would die through falsities.

242¹³. 'Precious stones' = truths which are beautiful because from good. Refs.

—¹⁴. 'The stones of holiness are poured out at the head of every street' (Lam. iv. 1) = the truths from (the goods of the Church) which are falsified.

268^e. That all precious stones = truths from the good of Heaven and the Church. Refs.

294⁹. 'The precious stones' (Ezek. xxviii.) = the Knowledges of truth and good. These are called 'a covering,' because they are in the natural man; and the natural man covers the spiritual.

304⁴². 'A stone entire and just' (Deut. xxv. 15), which was a weight . . . = truth and its quality . . .

315⁸. 'To stone with stone' (Ezek. xxiii. 47) = the destruction of truth through falsities; for 'stoning' = penalty and death on account of violence offered to Divine truth.

391¹⁴. The destruction of the Church as to the truths of worship is described by, 'to lay the stones of the altar as chalk stones scattered' (Is. xxvii. 9). 'The stones of the altar' = the truths of worship; 'as chalk stones scattered' = as falsities which do not cohere.

—²¹. The altar was made of whole stones, because such 'stones' = truths formed from good, or good in form; and, lest anything from Own intelligence should approach and at the same time form it, it was forbidden to fit those stones by hammer, axe, or instrument of iron. 585¹¹.

400^e. 'The Angel rolled away the stone, and sat upon it' (Matt. xxviii. 2) = that the Lord removed all the falsity which had shut off access to Him, and opened Divine truth; for 'the stone' = the Divine truth which the Jews had falsified by their traditions. For it is said that the chief priests and Pharisees 'sealed the stone with a guard' . . . 687¹⁸.

401²⁵. 'I will set all thy border in stones of desire' (Is. liv. 12) = that true scientifics, which are of the natural man, will be pleasant and delightful from good.

411⁴. 'The stone that became a great rock' (Dan. ii. 35) = the Lord. . . That 'the stone became a great rock, and filled the whole earth' = that the Lord, through Divine truth, is to rule over Heaven and the Church. . . That Divine truth is here meant by 'a stone,' and the Lord as to Divine truth by 'a rock,' is evident from the signification of 'stone,' in the Word, when predicated of the Lord. Ill. Coro. 2².

—^e. 'A stone,' in the supreme sense, = the Lord as to Divine truth; and thence, in a lower sense, truth from good. Refs.

—⁶. For stones which are 'cut out of a rock' (Is. li. 1) = truths from the Lord.

417¹². 'The stone of the corner' (ill.) = all the Divine truth upon which Heaven and the Church are founded; thus every foundation; and, as the foundation is the ultimate thing upon which a house or temple rests, it = all things . . . and as 'the stone of the corner' = all the Divine truth upon which the Church is founded, it also = the Lord as to the Divine Human; because all Divine truth proceeds from this. Ex.

430¹⁰. 'The twelve stones' set up in Gilgal, and also 'the twelve stones' set up in the midst of Jordan (Jos. iv. 1-9, 20) = the truths of the Church through which introduction is effected. 700¹⁴.

431⁹. 'Stones,' in general, = truths; 'precious stones,' truths from good; thus the twelve precious stones (of the breastplate) = all truths from good in the Church and in Heaven. Refs.

—¹⁵. The colours of the stones (in the breastplate) corresponded to the universals signified by the tribes inscribed on them.

503¹¹. For 'stones,' in the Word, = truths; and, in the opposite, falsities . . .

540⁹. 'The great stones hidden in the brick-kiln' (Jer. xliii. 9) = the truths of the Word falsified by figments from Own intelligence.

585¹¹. Hence the stones of which the altar and the temple were built = truths of doctrine, of religion, and of worship.

587. 'Stone' = natural truth. . . When a false doctrinal is confirmed by the natural things of the Word, such as are those of the sense of its letter, it becomes a brass and a stone idol.

—¹⁵. That the Church will be devastated as to all the truths of the Church, is signified by . . . 'the stones (of Samaria) shall flow down into the valley' (Micah i. 6).

655⁴. 'Stoning' = a condemnation and curse on account of the destruction of truth in the Church. 768²⁵. 863¹⁷. 1164⁹.

700²⁴. The ark with the gifts was set down upon a great stone, near which the kine stood still (1 Sam. vi. 18) because 'a stone' = Divine truth in the ultimate of order.

701²¹. The reason the two tables were of stone, was that by 'stone' also, is signified Divine truth in ultimates.

—³⁰. 'A covenant with the **stones** of the field' (Job.v.23) = conjunction with the truths of the Church.

717². 'Precious **stones**,' which are 'diadems' = Divine truths in the ultimate of order, which are the truths of the sense of the letter . . . For 'a **stone**' = truth; and therefore 'precious **stones**' = Divine truths. The reason they = Divine truths in the ultimate of order, which are the truths of the sense of the letter . . . is that they are transparent. For in these truths is the spiritual sense; and in this sense is the light of Heaven, from which all things of the sense of the letter are transparent, and are also variegated according to the series in the spiritual sense, from which arise modifications of heavenly light, which present such colours as appear in the Heavens, and thence in precious **stones** of various kinds.

—⁴. In the palaces of the Angels . . . there are many things which are refulgent with precious **stones**; and sometimes precious **stones** are let down from thence into the lower parts, and are presented as a gift to those who have done something of good; they are even sold there as in the world, especially by the Jews, who there trade in them. The reason it has been granted the Jews to trade in precious **stones** in (both) worlds, is that they regard the sense of the letter . . . as holy. (Continued under **DIADEM**.)

—⁵. That when the Lord comes, He will reveal to them Divine truths, and instruct them, is signified by, 'I will lay thy **stones** with sibtium, and thy foundations in sapphires, and I will make thy suns a carbuncle, and thy gates into rubies, and thy borders into **stones** of desire' (Is.liv.11,12). It is evident that the precious **stones** here mentioned = Divine truths in the ultimate of order, such as are the truths of the sense of the letter, in which are internal truths. Ex.

—⁶. These 'twelve precious **stones**' (of the New Jerusalem) . . . = ultimate Divine truths, which are the truths of the sense of the letter, upon which the doctrine of that Church is founded. The reason the foundations are said to be 'of precious **stones**' . . . is that the sense of the letter contains the spiritual sense in it, thus the light of Heaven, from which the sense of the letter is transparent, as those **stones** are from light and from fire.

—⁷. The precious **stones** (of the breastplate) = like things. Ex. (= Divine truths in ultimates. —⁸.)

—⁹. Like things are also signified by 'the precious **stones**' by which is described the knowledge of the Knowledges of truth and good, and the derivative intelligence, of the King of Tyre, in Ezek.xxviii. Ex. —¹⁰, Ex.

—¹¹. Ultimate Divine truths are signified by the precious **stones** named in Job.xxviii.

—¹². 'The **stones** of Zion' which the servants of Jehovah desire (Ps.cii.14) = Divine truths.

—¹⁵. Precious **stones** with those who are in infernal falsities. Ex. and III.

724³². As '**stones**' = truths, it is said, 'God is able of these **stones** to raise up sons unto Abraham' (Luke iii.8).

— That by '**stones**' are signified the truths upon which interior truths are founded. Refs.

781¹⁵. That falsities from Own intelligence turn away and reject the influx of truth, is signified by, 'he hath hedged about my ways with hewn **stone**' (Lam.iii.9).

828^e. Not a **stone** is found (in the Third Heaven), because '**stone**' = natural truth.

850⁷. Truths restored and to be restored are signified by 'the **stones** which her servants desire' (Ps.cii.14).

918⁴. 'Which he fenced, and gathered out the **stones**' (Is.v.2) = that it was protected from falsities and evils.

1142. 'Of precious **stone** and pearl' (Rev.xviii.12) = the Knowledges of truth and good from the Word which have been profaned. 'Precious **stone**' = the Knowledges of truth from the Word. . . 'Precious **stones**' = the truths through which are goods.

1145². '**Stone**' (as distinguished from wood) here = the truth of the natural man; because it is cold, and cannot be burned.

—³. '**Stones**' (Ezek.xxvi.12) = the truths of the natural man.

—⁸. 'The wall out of which the **stone** crieth' (Hab.ii.11) = man empty of truths, and who thus wants to be instructed from falsity.

1211⁴. In Heaven there are flowers of precious **stones** and of crystals, (which) grow from the lands there.

J. (Post.) 254. The Jews there trade especially in precious **stones**, which they procure in certain ways from Heaven; for precious **stones** come from there. . . There are **stones** of every kind there. . . Such precious things are given thence to those below who study Truths; and they remain such for ever, from their origin. From these the Jews procure them, and sell them. The reason this trade belongs to the Jews . . . is that they love the Word of the Old Testament, in the letter; and the literal sense . . . corresponds to precious **stones** of various kinds. This sense is meant by the twelve precious **stones** (in the breastplate). . . It is meant by the precious **stones** in Tyre . . . and by the precious **stones** (of the New Jerusalem). 293.

255. There are some who make for themselves precious **stones** by art, so that they can scarcely be distinguished from the genuine ones; but when they are found out they are severely punished . . .

Stony. See under **ROCK**.

Stool. See **SEAT-sella**.

Stop up. *Obturare*.

A. 843. 'The fountains of the abyss, and the cata-racts of heaven were stopped up' (Gen.viii.2) = that temptation ceased. 844.

3412. 'The Philistines stopped up the wells' (Gen.xxvi.15) = that they were not willing to know interior truths . . . and thus obliterated them. . . 'To stop up' = not to be willing to know, and thus to obliterate. 3420.

F. 46. They have stopped up their ears . . .

— Shut up the eyes, and stop up the ears, and then . . .

P. 113^e. Like a closed-up ulcer.

117. Like impure waters, stopped up and stagnant.

144. When the understanding has been blinded, the will has also been stopped up . . .

R. 429. They want the understanding to be closed up, and the will stopped up . . . But it has been provided . . . that the understanding be not closed up, nor the will stopped up. Sig.

653. The understanding so stopped up that . . . Sig.

T. 224³. They stop up the caverns so closely that not a chink is open.

644^e. Which of them . . . does not stop up his ear as with cotton ?

645. They have so stopped up their ears as with wax.

E. 239¹⁷. 'He hath . . . hardened their heart' (John xii.40). E.706⁹. 1081². 1160, Ex.

329²³. 'To stop up the ear lest he hear bloods' (Is. xxxiii.15)=not to hear falsities from evil.

608⁶. 'The mouth of them that speak a lie shall be stopped' (Ps.lxiii.11). Ex.

992³. Their (conjugal) love would then be like the stopped up vein of a spring.

D. Wis. xi. 1a. With the eyes shut and the understanding stopped up.

Stop up. *Praestruere*. T.358. 366^e.

Stops.

A. 5578. See SIGN, here.

7191. See TERMINATE, here.

Stora Nygatan. (A street in Stockholm.)

D. 5711. See LAST JUDGMENT, here. 5721^e.

Store. *Penus*. T.364^e.

Store up. *Recondere*.

Hidden. *Reconditus*.

Repository. *Reconditorium*.

See LAY UP, and RESERVE.

A. S. The Knowledge of faith learned from infancy are stored up . . .

19. See REMAINS, here. 259². 561. 563. 1050. 1906. —³. 2284. 2851⁶. 2967². 3654³. 4759. 5113⁸. 5291. 5297^e. 5344². 5561. 5897. 6156. 6348³. 7556². D.3108. E.724²⁹.

27. Then these (truths and goods), that is, the Knowledge of truth and good, are stored up in his memory.

233. The hidden things of nature . . . The hidden things of spiritual and celestial life . . .

268². When goods and truths no longer appear to be present, the man is external or corporeal, although they have been stored up by the Lord in the internal, of which the man is not aware ; for they do not come forth except when the external as it were dies . . .

661². Each and all of these things are stored up. (Continued from REMAINS, here.)

S68². See GENERAL, here.

1408. In the internal sense are arcana of Heaven, which lie stored up there.

1450². These remains . . . are stored up for the use of his subsequent life.

1548. These celestial things . . . are stored up in the little child for use in later life ; and for his use when he comes into the other life . . .

1707³. In the internal man the Lord stores up the goods and truths with which he gifts man from infancy ; (and) through these He inflows into the rational man ; and through this into the exterior man ; and in this way it is given to man to think, and to be a man. Ex.

1767. On the Word, which stores up and conceals Divine things . . .

1888. That the sense of the letter . . . is the receptacle, and thus the repository of the celestial and spiritual things of the Lord. Ill.

2354². They conceal this Profane interiorly.

3702². Things still more hidden would be perceived in the interior organs of man, if his life were according to order.

4249. The good which then inflows from within is attended with many truths which had been stored up in his interior man.

4799³. Whatever man wants to hide, contracts his face.

5133. The interior Natural . . . receives ideas of truth and good from the Rational, and stores them up for use.

5207². In the meanwhile, truths are stored up in the interior, and are there infilled with good . . .

5280³. The Angels then excite the affections of truth and good, which have been insinuated from infancy . . . and afterwards stored up interiorly, and preserved for this use. Hence a combat . . .

5291. (The generals in the Natural) which are to be preserved and afterwards stored up. Sig. and Ex.

—^e. 'A fifth part'=the goods and truths stored up by the Lord with man, and reserved for use when there shall be a famine . . . For unless such things were stored up by the Lord with man, there would be nothing to elevate him when in a state of temptation and vastation, consequently nothing through which he could be regenerated . . .

5292. Truths are not stored up in the interior man, except those which are conjoined with goods.

5340. Joseph's gathering the food together, and putting it in cities, and in the midst=that he stored up (the truth adjoined to good which had been multiplied in the first times) ; thus that he preserved it (in the interiors of the natural mind. See 5298. 5342.)

5342. From his first infancy to his first childhood, man is introduced by the Lord into Heaven, among the celestial Angels, by whom he is kept in a state of innocence . . . When the age of childhood commences, he by degrees puts off the state of innocence, but still is kept in a state of charity . . . which state lasts with many up to adolescence, and he is then among the spiritual Angels. Then, because he begins to think from him-

self, and to act accordingly, he can no longer be kept in charity: for he then calls forth hereditary evils, and suffers himself to be led by them. When this state arrives, the goods of charity and of innocence which he had previously received, are exterminated by degrees as he thinks evils and confirms them in act. Nevertheless they are not exterminated, but are withdrawn by the Lord towards the interiors, and are there stored up. But, as he has not yet known truths, the goods of innocence and of charity . . . have not yet been qualified . . . and therefore, from this age, he is imbued with truths by means of instructions, and especially by means of his Own thoughts and the consequent confirmations: and so, in proportion as he is then in the affection of good, in the same proportion the truths are conjoined by the Lord with the good with him, and are stored up for use. This state is what is signified by the seven years of abundance of provision. (Continued under REMAINS.) 7493.

5344. That the things which were previously in the interior Natural, he stored up in the interiors of the interior Natural. Sig. and Ex.

6396. See DAN, here.

6596. 'An ark' = that in which something is stored up, or hidden-*occultatur*.

7556. It here treats of the good and truth which are reserved by the Lord, even with the evil. For the good and truth which have not been adjoined to evils and falsities are not vastated; but are stored up by the Lord in the interiors; and are afterwards taken out for use. 7563, Sig.

7560. That good and truth are stored up within, and are there reserved by the Lord, even with the evil, is in order that there may be something of what is human still left; for, without these, man is not man; for the things which are stored up and reserved are good and truth, through which there is a communication with Heaven; and, in proportion as a man has communication with Heaven, in the same proportion he is a man. There is indeed a communication of the evil, even of those who are in Hell, with Heaven; but there is not any conjunction through good and truth. Ex. . . Whereas through the good and truth which are stored up and reserved in the interiors, there is conjunction; but these truths and goods with the evil effect no more than that they can reason, and think from the sensuous, and thus speak, and so confirm what is false, and defend what is evil. More than this from the goods and truths stored up and reserved with them, cannot be let out; for if more were let out, the truths and goods would perish, and thus nothing of what is human would remain in them.

7565. That (the truths and goods not from the Lord) were not stored up and reserved, but perished by falsities from evils. Sig. and Ex.

7601². In this and the following verse it treats of the truths and goods . . . which have been stored up and reserved for use; and of those which have not been stored up and reserved. For the evil . . . are vastated as to those truths and goods which are in the exterior Natural, and which are adjoined there to falsities and

evils . . . But the truths and goods of the interior Natural are not vastated, but are brought more inwards, and are there reserved for use. And then the communication between the interior and the exterior Natural is so far closed that not anything of good and truth can inflow thence into the exterior Natural, except only something general, such as will enable them to reason, and to connect arguments for the confirmation of falsities and evils. These goods and truths which are reserved, are signified in the Word by 'the remains.' 7604^e.

7604². If (the goods and truths in the exterior Natural with the evil) were not vastated, the goods and truths which have been stored up and reserved by the Lord in the interior Natural, would inflow, and would conjoin themselves with the former, so that they would act as a one, and these also would be bent downwards, and would perish.

7689^e. That they are in falsity, is hidden with them so long as they are (here).

8593. Interior evil is what is inwardly latent with man, hidden in his will, and in his derivative thought . . . They try to conceal-*occultare*-and hide it under the appearance of what is honourable and just . . .

8806². These are the interiors which, with those of the Spiritual Church, are hidden, and as it were veiled. Refs.

8868². In the other life it is plainly perceived . . . what inwardly hides itself in the words of speech.

9150. 'A house' = where anything is stored up . . . here, the memory.

10722. (In this world, heavenly happiness) lies hidden and stored up-*reconditum latet*-in the man's internal. H. 401^e.

H. 108. Bees build cells . . . in which they may store up their honey.

467. (Such men) have in them angelic intelligence and wisdom; but stored up in the inmosts of their interior memory.

481⁴. They hide themselves in caves, etc. 488. 586².

565. Such great evils have not been stored up in the love of the world.

579². They can excite hereditary evils, which otherwise lie hidden-*recondita jacent*.

W. 174^e. (These atmospheric forms) receive the sun, and store up its fire in themselves . . .

M. 457. The conjugal of one man with one wife is . . . the repository of the Christian religion. 458. 466². 531.

T. 119³. They are hidden by the Lord somewhere, and are reserved for the day of the Last Judgment.

E. 300. 'Sealed with seven seals' = completely hidden, namely, the state of life of all . . .

984^e. Reader, treasure this up within you . . .

1013². Hatred lies hidden in their spirit.

1079². There is stored up in (the sense of the letter) the wisdom of the three Heavens.

Storehouse. *Penuarius, Penarius.*

See STORE.

F. 31^e. Like the provision—*penuarium*—in a granary . . .

D. 3898. A storehouse containing apples, etc. seen.

E. 1154^a. The Knowledges of truth and good are nothing but the store of materials—*penaria*.

De Verbo 12. Knowledges . . . are the store of materials—*penuaria*—into which the Lord operates . . .

Storehouse. *Promptuarium.*

A. 6661. They built cities of storehouses for Pharaoh' (Ex. i. 11)=doctrines from falsified truths in the Natural . . . 'Storehouses'= falsified truths.

—². The word in the Original by which 'storehouses' is expressed, means also armories, and also treasuries, which have nearly the same signification; for storehouses are places where provisions are collected; and provision=truth; and, in the opposite, falsity.

F. 25. That the Knowledges of truth and good . . . are the storehouse, out of which the faith of charity can be formed. Gen.art. 27. 33.

28. This storehouse is most necessary . . .

Ad. 924. From the memory as from a storehouse.

E. 789^b. The memory is only a storehouse . . .

790^c. In order that the spiritual mind may be opened . . . it must have a storehouse from which it may draw its supplies; since unless man has such a storehouse he is empty . . . This storehouse is in the natural man and its memory, in which everything knowable can be stored up—*recondi*, and can be drawn forth from it. In this storehouse for the formation of the spiritual man there must be truths which are to be believed, and goods which are to be done, both from the Word, and from doctrine and preaching from it. . . Thought from this storehouse is what is called faith by (solidarians).

—⁸.
1208^d. The mineral kingdom is simply a storehouse . . .

D. Wis. viiii⁷. Thus the human race is its nursery and storehouse.

Storey. Under ABODE.**Storgé.** *Storge.*

H. 277^e. It is this (influx of innocence) which makes the love called storgé.

332. Each has as many infants as she desires from spiritual storgé. M.410.

M. 176^e. The lower minds of the consorts are drawn together by the love called storgé.

211^e. The Angels love their spiritual offspring from a spiritual storgé.

385. That conjugal love and the love of infants, which is called storgé, have been conjoined . . .

395^e. This is the innocence of infancy which is the cause of the love which is called storgé.

398. It is known that the love of infants, or storgé,

recedes from parents according to the recession of innocence from them . . . From this it may also be evident that innocence inflowing on both sides produces the love called storgé.

403. The love called storgé is then transferred from the wife into the husband . . .

472. No storgé, and the consequent rejection of the infants (a really weighty cause of concubinage).

T. 304. Compared to the consolations of mothers after parturition, when their love, called storgé, manifests its delights.

431. The love of father and mother [is] from a love implanted in everyone, which is called storgé. . . But love towards children . . . does not produce love towards the neighbour; for the love called storgé exists with the evil equally as with the good; and sometimes it is stronger with the evil: it also exists with beasts and birds . . . with bears, tigers, and serpents, equally as with sheep and goats; and with owls equally as with doves.

—⁹. But with those not in charity there is no conjunction of charity with the love called storgé . . .

D. 1201. The beginning of true conjugal love is from the Inmost Heaven . . . Thence also comes storgé; for the celestial of the Inmost Heaven thus love infants much more than their parents, or mothers.

1683^e. Unless the Lord loved everyone, as a Father His children; and the Inmost Heaven [did so] from the Lord, as a mother her infants, storgé would never come into existence. It cannot be impressed from self. That there is a greater storgé towards the grandchildren . . . comes from the same source.

1906. On the love of infants, or storgé.—The reason the love of infants, and storgé, is so universal in every living thing, is that such a sphere from the Lord through the Inmost Heaven encompasses where there are infancies, and affects especially the infants, and also the parents, especially the mothers . . . That the infants are especially affected, may be evident from their innocence in face, speech, gestures, which therefore affect the older people, in addition to the universal sphere . . . Hence the union of parents and their infants; and therefore also it is diminished when the infants grow up . . .

2148. Just as the affection towards children, or storgé, is a common influx from the Lord.

2770. The influx into the souls of brutes is also from Heaven—but only the universal conatus, which acts according to the forms of their souls—and therefore they too are affected with conjugal love, and with storgé.

3146. When the love in parents towards children, or storgé, was excited, they loved him tenderly.

3316. (The influx of conjugal love and storgé with the degenerated descendants of the Most Ancient Church.) Ex.

E. 710². The womb is the inmost of the genital members; and from it is derived the maternal love which is called storgé.

Stork. *Ciconia.*

A. 8540³. 'They had two wings like the wings of a stork' (Zech.v.9).

9857⁴. 'The stork in heaven knoweth her appointed times' (Jer.viii.7).

E. 1100⁹. 'As for the stork, her house is in the fir trees' (Ps.civ.17).

Storm. *Procella.***Stormy.** *Procellosus.*

See HURRICANE, and TEMPEST.

A. 842³. Unless there were storms in the atmosphere, to disperse things heterogeneous, the air would never be made clear; but pestiferous things would accumulate . . .

—⁴. Dispersion is compared to 'a storm' (Is.xli.16), which is said of the evil.

8215³. 'Wheels' = the powers of perverting and destroying truths, like a storm.

9024². 'A great storm' (Jer.xxv.32)=falsity dominating.

9146^e. 'The hurricane which they shall reap' (Hos.viii.7)=a consequent disturbance in the Church.

9406³. 'The way of Jehovah is in the hurricane and the tempest' (Nahum i.3)=the Word in the sense of the letter. (=discussion about the genuine sense, which, however, the Lord, through influx, illustrates with those who long for truth. E.594⁸).

R. 334. 'Wind' and 'storm'=reasoning.

T. 32^e. But (the human mind) must beware of the storm rising up from the natural man, which may submerge the ship . . .

108². See PRAYER, here.

E. 304⁶. 'Slaughter,' and 'a storm of it' (Is.xxviii.2)=evils which destroy the goods of the Church.

355¹⁸. 'Chariots as a hurricane' (Jer.iv.13)=doctrinals of falsity.

357. 'The Lord Jehovah . . . shall march in the storms of the south' (Zech.ix.14)=[in the] clear understanding of truth.

386¹⁵. 'Our skins are black like an oven, because of the storms of famine' (Lam.v.10)=that on account of the defect of the Knowledges of good and truth, the natural man is in its own evil love. (=a complete lack, and also an inundation of falsity; for where there are no truths there are falsities. 'Storms,' in the Word, =the like as 'inundation.' 540⁵.)

405⁴³. 'Thou shalt scatter them, that the wind may carry them away, and the hurricane disperse them' (Is.xli.16)=that they shall be of no account. Both 'wind' and 'hurricane' are mentioned, because both evils and falsities are meant: for 'wind' is said of truths, and, in the opposite, of falsities; and 'hurricane,' of the evils of falsity.

411¹¹. 'Storms of wind'=temptations.

419¹⁵. 'The wind of storms' (Ps.cxlviii.8)=the Divine truth as to the reception; and it is therefore said 'wind of storms doing His word.'

—²². In the Spiritual World, as in the natural,

there come forth strong winds and storms; but the storms in the Spiritual World come forth from the Divine influx into the parts below where are those who are in evils and falsities. Des. . . When the Divine is strongly emitted from the Lord as a Sun, and it inflows into these dense and opaque clouds, a storm arises which the Spirits there perceive just as men do the storms on the Earth. It has sometimes been granted me to perceive these storms, and also the east wind, by which the evil were dispersed and cast into the Hells when the Last Judgment was in progress. From these things it may be evident what 'storms,' 'tempests,' and 'violent winds' signify. III. In these passages, 'storm,' and 'tempest'=the dispersion of falsities and evils; because those who are in the falsities of evil are cast down into Hell by a stormy wind.

—²³. 'He made the storm to cease, that its waves might be still' (Ps.cvii.29)=deliverance from spiritual temptations.

—²⁴. 'There came down a storm of wind on the lake . . .' (Luke viii.23). . . This miracle involves spiritual temptations . . . for these are irruptions of falsities. Ex.

578⁷. 'A wind of storms shall be the portion of their cup' (Ps.xi.6)=the destruction of all truth. (=a vehement assault upon truth. 960⁶.)

717⁵. 'To be afflicted and tossed with tempests' (Is.liv.11) is said from the falsities by which [the Church among the gentiles] is infested and carried hither and thither.

Strabismus. *Strabismus.*

T. 346. A squinting=*lusca*=faith, which is a faith in some other God than the true one, and, with Christians, than the Lord God the Saviour, may be compared to the malady of the eye which is called strabismus (or squinting).

Straight. See under RECTIFY, and RIGHT-*rectus*.

Straitness. *Angustia.***Straiten, To.** *Angustare.***Narrow.** *Angustus.*

See NARROW.

A. 847². Temptation is straitness and anxiety from things which are repugnant to the loves.

1126. A narrow chamber seen.

2851¹⁰. 'To straiten in all the gates' (Deut.xxviii.53)=to cut off all access to good and truth.

3290. Straitness. Sig. and Ex.

4249. 'Jacob feared exceedingly, and he had distress' (Gen.xxxii.7)=the state, when it is being changed; (for) fear and straitness are the first thing of temptations; and they precede, when the state is being changed.

— Hence the fear and straitness which precede spiritual temptation . . .

4256. When the order is being inverted . . . the natural man is in fear and straitness. Ex.

4548. 'Who answered me in the day of my distress'

(Gen. xxxv. 3) = in the state when he preferred truth before good.

[A.] 5388^e. He injected a painful contraction or **straitness** in the region of the lower belly.

5470. 'When we saw the distress of his soul' (Gen. xlii. 21) = the state in which the internal is when it is estranged from the external. Ex.

6811. Merely material things bear the lower mind downwards, thus into **what is narrow**.

7217. 'For **straitness** of spirit' (Ex. vi. 9) = on account of a state near despair. . . For they who are in this state are in **straitness** of spirit. . . That **straitness** of spirit is a state near despair, may be evident from the fact, that they who are in a state near despair are in internal anxiety, and are then actually in **straitness** of spirit. **Straitness** of spirit, in the external sense, is a compression of the breast, and a consequent kind of difficulty of breathing; but in the internal sense, it is anxiety on account of the deprivation of the truth of faith and the good of charity; and thus is a state near despair. Ex.

—². That the deprivation of spiritual truth and good gives birth to such anxiety, and consequently to such **straitness**, cannot be believed by those who are not in faith and charity. Fully ex.

S185². 'To pass through the sea of **straitness**' (Zech. x. 11) = temptations. E. 654²⁴.

S313³. '**Straitness** hath taken hold of us' (Jer. vi. 24) = grief because truths were being infested.

H. 428^e. There is no approach to any heavenly Society except through a narrow way . . .

L. 5. 'The day of **straitness**,' etc. = the advent of the Lord to Judgment.

E. 304⁴⁷. 'Upon the earth distress of nations' (Luke xxi. 25) = upon those who are in the Spiritual World.

328¹³. 'Whom He hath redeemed out of the hand of the **straitening-angustantis-enemy**' (Ps. cvii. 2) = those whom He has delivered from falsities.

386¹³. 'Behold **straitness** and thick darkness' (Is. viii. 22) = that (goods and truths) are nowhere to be found; but mere falsities . . .

600¹¹. Temptations themselves are signified by 'the bread of **straitness**, and the waters of oppression' (Is. xxx. 20). 'The bread of **straitness**' = temptations as to the good of love. . . '**Straitness**,' and 'oppression' = states of temptation.

654⁴¹. 'A land of **straitness** and of anguish' (Is. xxx. 6) = a Church where there will be no good of charity nor truth of faith.

684²⁷. 'But in **straitness** of times' (Dan. ix. 25) = hardly and with difficulty, because with nations which have little perception of spiritual truth.

693⁵. The rejection of good because of the evil which will then prevail in the Church . . . is signified by, 'there shall be great distress upon the land' (Luke. xxi. 23).

706²⁰. Because such truth, like iron, is hard, shutting out and not admitting any genuine truth, it is said,

'that it may be for a siege, and thou shalt **straiten** it' (Ezek. iv. 3).

721¹⁷. That this was a grief of heart and mind . . . is signified by 'a day of **straitness**' (Is. xxxvii. 3). —²⁶.

Strange. *Alienus.*

Stranger. *Alienus.*

See FOREIGNER, and under SOJOURN.

A. 1097. Those who placed worship solely in externals were represented by the gentiles, whom they called 'foreigners,' and who were their servants, and performed menial services in the Church; as in, '**strangers** shall stand and feed your flocks, and the sons of the foreigner shall be your ploughmen and your vine-dressers' (Is. lxi. 5). . . Those who place worship solely in externals are called 'the sons of the foreigner.' Further ill.

1843. 'Sojourner' = that he was not born in the land, thus that he is not acknowledged for a native, but is regarded as a **stranger**. . . As 'sojourner' is applied to what is regarded as **alien**, and that is **alien** which is not in the land or of the land, it follows that it denotes what is rare.

2967⁴. 'I will bring strangers upon thee' (Ezek. xxviii. 7), that is, falsities. (= falsities which destroy truths. E. 537¹⁶.)

4098. 'Are we not counted of him **strangers**, because he hath sold us?' (Gen. xxxi. 15) = that he has alienated them, so that they are no longer his.

5422. 'And he made himself **strange** to them' (Gen. xlii. 7) = no conjunction because without a medium.

— . Where it is said that the Lord 'makes himself **strange** to the people' . . . it is meant that they make themselves **strangers** to the Lord.

6796. 'A **strange** land' (Ex. ii. 22) = a Church not his own.

8650. 'A **strange** land' (Ex. xviii. 3) = where there is not the Church. . . The reason 'a **strange** land' = where there is not the genuine Church, is that . . . '**strange**' = where there is not what is genuine.

9146^e. 'Strangers shall swallow it up' (Hos. viii. 7) = the falsities which will consume it. (= falsities from evil which will consume it. 9995³.)

9926³. 'A **stranger** they do not follow, because they know not the voice of **strangers**' (John x. 5). . . 'The voice of **strangers**' = what is false.

10109⁴. 'No **stranger** shall eat of the holy thing' (Lev. xxii. 10) = not those who within the Church do not acknowledge the Lord; thus who are not in the truths and goods of the Church.

10112. 'A **stranger** shall not eat' (Ex. xxix. 33) = no appropriation of good with those who do not acknowledge the Lord; for 'a **stranger**,' and 'a foreigner,' = those who are outside the Church; and those are said to be outside the Church who do not acknowledge the Lord. Ex.

10205. 'Ye shall not make **strange** incense to ascend upon it' (Ex. xxx. 9) = no worship from any other love than that of the Lord. . . '**Strange**' = one who is within the Church and does not acknowledge the Lord.

10287. 'He who shall give of the (ointment) upon a stranger' (ver.33)=conjunction with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil. . . 'A stranger'=one who is not of the Church, thus who does not acknowledge the Lord, consequently one who is in evils and falsities. For he who does not acknowledge the Lord is not of the Church; and he who denies the Lord is in evils and falsities. . . That 'strangers'=such. Ill.

—⁴. That 'strangers'=those who do not acknowledge the Lord, and do not want to acknowledge Him, whether outside the Church or within it; thus who are in evils and the falsities of evil; and, in a sense abstracted from persons, evils and the falsities of evil. Ill.

—⁵. 'Your ground, strangers shall devour it before you' (Is.i.7)=that evils and the falsities of evil (will consume) the Church.

—¹⁴. 'Foreigners-*alienigenae*'-is expressed, in the Original, by a different word from 'strangers.'

D. 276. The phantasy in which those are who care for nothing else than things not their own, but strange, and who run about seeking them.

E. 388¹². 'Strangers'=falsities. 518²⁰. 654⁴⁰.

481³. 'Strangers'=falsities from evil. 654²⁰.

513¹⁸. 'Strangers' (Matt.xvii.25,26)=the natural. Ex.

746¹¹. 'A stranger'=one who is not of the Church.

768²⁰. 'A man a stranger' (Num.xvi.40)=falsity of doctrine.

811¹⁶. See FOREIGNER, here.

Strange. *Barbarus, Barbaricus.*

A. 2830⁷. 'From a strange people' (Ps.cxiv.1).

P. 322². There is scarcely a people so barbarous . . .

E. 455¹³. 'A people . . . strange in tongue' (Is.xxxiii.19)=(those in an abstruse religion).

1008². Adulteries are less abhorrent to Christians than to . . . some barbarous nations.

Strangle. *Strangulare.*

D. 3583. When the antediluvians lived in the body they wanted to strangle those who did not believe it to be as they said. They would not allow it to be said, to kill them, but to strangle them, thus to suffocate them; for their Persuasive is such that it suffocates . . .

Stratified. *Stratim.*

See STREW.

D. 5781. (The good and evil Spirits in the Lower Earth are as it were stratified.)

E. 410². Thus the expanses of the mountains succeed each other as strata.

Straw. *Stramen, Stramentum.*

A. 3114. 'Also straw' (Gen.xxiv.25)=memory truths -*vera scientifica*. . . because it is predicated of the camels . . . by which is signified the natural man as to the general scientifics therein; and therefore their food, which is straw, must have this signification . . . for if such food were to fail the natural man, namely, knowing, it could not subsist.

—². The truths of the natural man are memory truths, that is, whatever truths are in his external memory; and these are what are signified by 'straw,' when camels, horses, mules, and asses are treated of.

3146. 'He gave straw and fodder for the camels' (ver. 32)=instruction in truths and goods. 'Straw'=the truths of the natural man.

4156. 'She put them in the camel's straw-stramento' (Gen.xxxi.34)=in scientifics. . . They are called 'straw-stramentum,' both because it is the food of a camel, and because they are relatively gross and inordinated. Ex. 4157.

5495. See FODDER, here.

7112. See CHAFF, here.

E. 781¹⁷. 'The lion shall eat straw like the ox' (Is. xi.7). (See OX, here.)

—'. 'Straw'=the Word in the letter which is perverted by infernal falsity; but cannot be perverted by those who are in truths from good.

Stream. See under BROOK, FLOW, and RIVER-*flumen.*

Street. *Platea.*

A. 655². 'An infant in the street' (Jer.ix.21)=nascent Truth.

1071⁴. 'The streets of the city' (Lam.ii.12)=Truths.

1460³. 'Streets' (ver.19)=Truths.

1884. Walking through the streets of a city . . . and being at the same time in conversation with Spirits, I did not know but that I was wide awake, and saw as at other times; and so I walked on without mistake . . .

2309. I was in a street of a great city, and saw little children fighting . . . H.344.

2335. 'We will pass the night in the street' (Gen.xix.2)=that He as it were wanted to judge from truth. . . 'A street,' in the Word, has a like signification to 'a way,' namely, truth; for a street is a way in a city. (Compare E.652²².)

2336. That 'street'=truth. Ill.

—². 'The streets' of the New Jerusalem=all things of truth which lead to good, or all things of faith which lead to love and charity; and, as truths then become of good, thus transparent from good, it is said 'the street was gold, as it were transparent glass.' (See H.307².)

—'. 'The midst of the street of it' (Rev.xxii.2)=the truth of faith through which is good, and which is afterwards from good.

—³. 'It shall be restored with street and ditch' (Dan.ix.25)=that there will then be truth and good. E.652²².

—⁴. 'Go out quickly into the streets and lanes' (Luke xiv.21)=that he should seek everywhere for some genuine truth, that is, truth which shines from good, or that through which good shines. E.652²¹, Ex.

—⁵. As 'streets'=truths, it was a representative rite . . . to teach in the streets. Ill.

—'. In the Prophets, 'streets,' wherever mentioned,

=either truths, or things contrary to truths. Ill. 2348. 2383. 2712². 3134². 3727⁸. 7729⁴.

[A.] 2348². 'The streets of Jerusalem' (Jer.vi.11)=the falsities which reign in the Church.

2797. 'To lie at the head of all the streets' (Is.ii.20)=to be bereaved of all truth. (=that truths appear to be dispersed. 5376³.) E.724¹⁸.

2851⁷. 'A cry over the wine in the streets' (Is.xxiv.11)=a state of falsity. . . 'Streets'=the things which lead to truths. (=lamentation on account of the lack of truth, and the commingling of truth with falsity. E.652⁷.)

9193². 'Street'=the truth of doctrine; in the opposite, the falsity of doctrine.

9412². 'Thou hast taught in our streets' (Luke xiii.26)=to preach truths from the Word of the Lord; for preaching was formerly done in the streets, because 'streets'=the truths of the doctrine of the Church. E.617¹⁸.

10184². 'Mourning in the streets' (Jer.xlviii.38)=the vastation of all truths.

10227¹². 'Streets'=the truths of faith.

10422². See WAY, here.

N. 1⁶. 'The street of a city'=the truth of doctrine from good. Ref.

C. J. 51. The streets in the Dutch cities are roofed over; and in the streets there are gates. Ex.

R. 501. 'Their bodies shall lie upon the street of the great city' (Rev.xi.8)=. . . (in) the falsities of the doctrine of justification by faith alone. 'The street'=falsity.

—, 'Streets,' in the Word,=almost the same as 'ways,' because streets are ways in a city. But still 'streets'=the truths or the falsities of doctrine, because 'a city'=doctrine. Ill.

917. 'The street of the city was pure gold as it were transparent glass' (Rev.xxi.19)=that all the truth of the New Church and of its doctrine is in form the good of love inflowing together with light out of Heaven from the Lord. . . By 'the street of a city' is signified the truth of doctrine of the Church.

933. 'In the midst of the street of it was the tree of life' (Rev.xxii.2)=that in the inmosts of the Truths of doctrine . . . is the Lord in His Divine love. . . 'Street'=the truth of doctrine of the Church.

M. 17². In the afternoon . . . boys and girls are seen playing in the streets (of that heavenly city).

78². The streets (of that city of the Iron Age) were irregular.

79¹. The streets (of that city of the Age of Iron mixed with Clay) were irregular.

D. 329. (Series of delights excited with the Angels by the objects seen in the streets by E. S.) See also 2784.

1996. (Effect on Spirits of music heard in the streets by E. S.)

2808. I saw an insane woman in the street . . .

2843. When I was walking in the street they directed my eyes to filth, etc.

2856. While I was walking in the street, suddenly the noisy crowds were not heard. Ex. 3604, Ex.

2883. (Horrible cupidities communicated to E. S. when he was passing through the streets.)

2900. (E. S. in interior thought in the street.)

2911. (E. S. remitted into his pristine state when walking in the street.)

2955. Just now, in the street, when speaking with Spirits, it was given to perceive that . . .

2980. Those objects of sight in the street which were in agreement with the sphere, excited the sight and ideas; the rest are not seen.

2984. I have spoken almost continually about these things in the street with Spirits and Angels . . .

3398. While I was speaking with Spirits in the street, it was represented that . . .

3653. I was in the street and saw knives, and, through phantasy, [the idea] was induced that the evil Spirits would cut my throat with them. Des.

3666. Thus when I have spoken with Spirits . . . in the street, it has been shown me that there are generals which rule the thoughts of man . . . (which cause him) to see but slightly certain men he meets, and also the street in which he is walking. These objects arise from that General, causing the man to take notice not to strike against another man, or against any obstacles in the street. Ex.

3724. I spoke with Spirits in the street (about the Lord's Providence appearing so confused and scattered in ultimates). Compare A.6486.

3774. In the street they injected diabolical calumnies against the Lord.

3776. That they reject the doctrinal things of faith . . . was made evident in the street, by a rod with which they wanted to strike the eye.

3779. I have perceived their venereal cupidities in the street, when I have seen Quaker women . . .

3821. I have often observed when in the street that they want to throw me under the wheels . . .

3902. These Spirits, like others, when I walked through the streets . . . from their not reflecting, observed nothing of the objects before my eyes . . . although they can see through my eyes. Ex.

4101. When I have counted my footsteps in the street . . .

4295. I have thought in the street about eating . . . and have perceived that the Angels thought about Knowledges . . .

5669². (Such violators) when walking in the streets, appear to have a lucidity on both sides in front of them, which vibrates in accordance with their steps; and sometimes there also appears a flaming fire wandering about them in the streets where they walk . . .

5721. The left side of the street Nygatan was completely destroyed . . .

D. Min. 4556. When I have walked in the street of a city, I have been told that the things which had only slightly struck the eye, and which I had scarcely observed . . . nevertheless adhere, and can be recalled.

E. 141⁶. 'To run to and fro through the streets of Jerusalem,' and 'to seek in the quarters thereof' (Jer.v.1) = to see and explore in the doctrinals of that Church. . . 'Streets,' and 'quarters=*vici*' = doctrinals. 652³.

187⁷. 'To faint through hunger at the head of all the streets' (Lam.ii.19) = to be deprived of spiritual life through a lack of the Knowledges of truth and good. 386¹⁴. 652²³.

196⁸. 'Streets' = where there are truths of doctrine. 223¹³.

223⁹. 'The streets of the city shall be full of boys and girls playing in the streets' (Zech.viii.5). . . 'The streets of the city' = the truths of doctrine; 'boys and girls playing in the streets' = the affections of truth and good (and their delights, in which those shall abound who live in truths of doctrine). 652¹². (=the truths and goods of innocence glad and rejoicing from doctrinals. 863¹¹.)

324²¹. 'The streets of Jerusalem' (Jer.xi.13) = the falsities of doctrine of the Church.

329²⁵. 'To wander blind in the streets' (Lam.iv.14) = not to see truths at all. 652¹⁰.

336⁷. 'The streets of a city' = the truths of doctrine. 376¹⁵. 430⁷. 652¹¹.

355¹⁶. 'The streets which shall be trodden down by them' (Ezek.xxvi.11) = the truths of doctrine of the Church, which it will completely destroy. 652¹⁶.

372². 'Not to be Known in the streets' (Lam.iv.8) = not to be recognized by genuine truths. 652¹⁰.

386⁸. 'The streets of Jerusalem' (Jer.xiv.16) = the truths of the Church.

417¹⁰. 'Streets' = Truths.

555¹⁷. 'The streets of Jerusalem' (Jer.vii.17) = the truths (of the Church); here, the falsities. (=the truths of doctrine of the Church. 652¹⁴.)

652. 'The street of the great city' (Rev.xi.8) = the truth and good of doctrine; in the opposite, the falsity and evil of doctrine; for by 'a street' is signified truth leading; in the opposite, falsity leading.

—². The reason 'street' = the truth of doctrine, and, in the opposite, the falsity of it, is that by 'way' is signified truth leading to good; and, in the opposite, falsity leading to evil; and streets are the ways in a city; and, as 'a city' = doctrine, 'a street' = the truth or the falsity of doctrine.

— In the Spiritual World there are cities, and streets in them; and the quality of everyone as to the affection of truth and the derivative intelligence is Known from the place where he dwells in them, and from the streets in which he walks. Enum.

—⁴. As 'street' = where truth leads, it is said, 'Truth has stumbled in the street' (Is.lix.14).

—⁵. As 'streets' and 'quarters' = what is in accord with each one's affection and perception, it is said, 'the chariots raged in the streets, they ran to and fro in the quarters' (Nahum.ii.4).

—¹⁰. 'Streets' (Lam.iv.) = the truths of doctrine which lead to the good of life; or the truths according to which we are to live.

—¹³. 'Streets' = falsities of doctrine. 734²¹.

—¹⁵. 'The streets of Jerusalem' (Jer.xliv.9) = the falsities of doctrine.

—²¹. 'Streets' (Is.xv.3) = the exterior things with them.

—²⁴. 'The head,' or beginning, 'of the streets' = entrance to truth, thus all truth.

—²⁷. 'Streets,' and 'quarters' = truths of doctrine and truths of life which lead to intelligence and wisdom.

—²⁹.

—³⁰. As by 'the streets of a city' are signified the truths of doctrine according to which we are to live, it was customary to teach and to pray in the streets. Ill.

—³¹. As 'streets' = where falsities are (it was customary with them to cast out the slain into the ways and streets). Ill.

684³⁷. 'Street' = the truth of doctrine. 727⁹. 734¹⁸. 750¹³.

Strength. *Robur.*

Strong. *Robustus.*

See FORCE, POWER, and STRONG.

A. 426³. Strength is attributed to Truth because it cannot be resisted.

1755. The Lord had no strength from the Angels.

2025². 'Strength,' and 'arm' (Is.lxiii.1) = power.

2586². 'Strength' (Is.xlix.5) is predicated of truth.

2832². That strength is in the Knowledges of truth. Sig.

— 'Strength,' etc. (Ps.xviii.1) is significative of the power of truth.

3727^e. 'Strength' is predicated of truth and of falsity.

3901². 'To be renewed with strength' (Is.xl.31) = to increase as to the willing of good.

4402⁷. The truths of the Church are called 'the strength of the mountains' (Ps.xcv.4) from the power from good.

4545². As 'Zion' = the Celestial Church . . . and the Celestial Church is that which is in good from love to the Lord . . . therefore 'strength' is predicated of Zion (Is.lii.1).

4876⁷. 'The staff of strength' (Jer.xlviii.17) = power from good.

4934. (Thus) the arms = strength; and the hand, power.

6015². 'To strengthen themselves in the strength of Pharaoh' (Is.xxx.2) = to trust in scientifics in the Things of faith.

6306⁴. The evil of the love of self is described by . . . 'the strength of the oak' (Amos.ii.9).

6343. 'Thou art my strength' (Gen.xlix.3) = that through faith in the understanding good has power. E.434¹⁷.

6344. 'Jehovah giveth strength to the weary, and to him that hath no forces He multiplieth power' (Is.xl.

29). Here, 'strength' is predicated of good; 'forces,' of truth; and 'power,' of both.

[A.] 8050. 'In strength of hand Jehovah hath brought you forth' (Ex.xiii.3)=that they have been delivered by the Lord's Divine power. 'Strength of hand'=power; and, when said of Jehovah, omnipotence. 8069. 8084.

8281. 'Thy right hand, Jehovah, was magnified in strength' (Ex.xv.6)=that the Lord's omnipotence had been shown.

8330^e. 'To praise in the expanse of strength' (Ps.cl.1) = from the good of charity from the Lord.

8614. The strength of power then. Sig.

9050^d. 'To love the Lord with all the strength' = (with the) things which proceed from the life of love, thus from the heart, or will.

9233. They are more robust in body.

10182^e. The Cogitative of man from his Voluntary makes all the strength of the body, and if this were inspired by the Lord from His Divine truth, the man would have the strength of Samson; but it is the Lord's good pleasure that man should have strength through faith from love as to those things which are of his spirit.

10540^e. 'No strength in the war' (Is.iii.25)=not any resistance against evil and falsity.

R. 22. 'To Him be glory and strength for ever and ever' (Rev.i.6)=who alone has Divine majesty and Divine omnipotence to eternity. 291. E.346.

24⁵. 'Give ye strength unto God, strength upon the clouds' (Ps.lxviii.34) . . . 'strength'=the Divine power of the Word.

373. 'Honour, virtue, and strength,' in the Word, where the Lord is treated of, are said of the Divine Celestial . . .

791. 'A strong Angel took up' (Rev.xviii.21)=a strong-*fortis*-influx of the Lord out of Heaven.

E. 33. 'Strength' = Divine good through Divine truth; for Divine good has all strength and all power through Divine truth.

288⁴. 'Strength and beauty are in His sanctuary' (Ps.xvi.6)=Divine good and Divine truth in the Church.

316³. 'Strength,' in the Word, is said of the power of good.

—7. 'In horns is the hiding of His strength' (Hab.iii.4)=the omnipotence of Divine good through Divine truth; for all the power of good is through truth . . .

—10. 'Jehovah is my strength' (Ps.xviii.1). 'Strength,' when predicated of the Lord, = omnipotence.

328⁸. His Divine power from which He fought is signified by 'marching in the multitude of His strength' (Is.lxiii.1).

357²⁶. 'Strength' is said of the power and abundance of truth from good.

364⁶. 'Strong-robustus' (Zech.vi.3) = its derivative quality as to the power of resisting falsities and evils.

376³⁷. 'Men of strength' (Is.v.22)=those who are clever, and seem to themselves to be intelligent.

386⁴. 'Until his strength faileth' (Is.xliv.12)=until there is nothing of good left.

405³⁷. 'Pride of strength,' 'strength,' and 'power' (Ezek.xxxiii.28) are said of truths from good, because these have all strength and all power.

467. 'And power and strength' (Rev.vii.12)=omnipotence from Divine good through Divine truth. . . 'Power' is said of Divine truth, and 'strength,' of Divine good.

504²⁶. 'The strong one shall be as tow' (Is.i.31) . . . 'The strong one and his work'=what is hatched from Own intelligence. 'Strong,' in the Word, is said of him who trusts in himself and in his own intelligence; for he believes himself and his work to be strong.

593. For all the strength and all the power of Divine truth . . . consists in its ultimate . . .

618³. 'Men of strength to mingle strong drink' (Is.v.22)=those who falsify the truth of the Word.

652¹⁶. As all power is of truth from good, they are called 'pillars of strength' (Ezek.xxvi.11).

659⁷. 'I am become as a man that hath no strength' (Ps.lxxxviii.4)=that He then seemed to Himself to be devoid of power; for temptations immerse man in falsities and evils, in which there is no power.

684³¹. 'Strength' (1 Sam.ii.10)=the power of good over evil; and 'horn,' the power of truth over falsity.

721⁶. 'To be girded with strength' (ver.4)=that such have truths from good and the derivative power.

724²⁵. From the power of the Word against falsities and evils . . . it is called 'the magnificence of the strength' of Jehovah (Ezek.xxiv.21).

727⁴. 'The staff of strength is broken, the staff of beauty' (Jer.xlviii.17)=that they have no Divine truth in its power. 'The staff of strength'=Divine truth in the natural sense . . .

783³. (Hence) those in falsities are called 'the strong,' etc.

806³. The strength itself of the Divine power consists in ultimates . . .

811⁵. 'The strength' which He gave into captivity (Ps.lxxviii.61)=spiritual truth from celestial good shut out from being understood.

—16. 'Strength' (Obad.11) = truth, because all spiritual strength consists in truths.

—26. 'Put on thy strength, O Zion' (Is.lii.1) = (the truth of the Church which is in the good of love to the Lord, which is the truth from that good). 850¹⁴.

850¹³. 'The sceptre of strength out of Zion' (Ps.ex.2) = Divine truth which has omnipotence.

—16. Zion is here called 'the king's strength' (Ps. xcix.4) from Divine truth which has power itself.

863². 'He hath prostrated all my strong ones in the midst of me' (Lam.i.15)=that all the power of truth against falsities has perished. (=the destruction of the love of good; those in the love of good being called in the Word 'the strong,' because good, from its love,

is mighty against the Hells, and is therefore strong. 922².)

922⁵. As, in the Word in the letter, there is all strength, it is said, 'marching in the multitude of His strength.'

Strengthen. *Corroborare.*

Strengthening, A. *Corroboratio.*

See under CONFIRM, and STRONG.

A. 1692. Conscience is (thus) strengthened.

1835. Evils and falsities are (thus) confirmed and strengthened.

2411. That the Lord thus strengthened the goods and truths. Sig. and Ex.

2698. 'Strengthen thy hand in him' (Gen.xxi.18) = sustentation thence.

6047³. Faith is strengthened through scientifics.

6574^e. That truth and good may be formed and strengthened with those in temptation.

8885². The inmost things—that is, those which reign universally—are thus strengthened.

9300^e. By means of scientifics (such) can strengthen their faith. H.356.

T. 340. In proportion as man uses this power, God strengthens it.

699². Some (observe the Holy Supper) because it strengthens faith.

E. 298¹⁰. 'I have strengthened thee, yea, I have helped thee' (Is.xli.10) = to give power and intelligence from omnipotence and omniscience which are from Divine good through Divine truth.

684²². 'Mine arm shall strengthen him' (Ps.lxxxix.21) = omnipotence therefrom.

783. They corroborate their doctrinals. Sig. and Ex. 789.

789. The establishment and corroboration of that dogma.

819². Confirmation from the sense of the letter . . . and thus corroboration (or strengthening) of that dogma.

De Verbo 6². Confirmations from nature strengthen spiritual truths.

—, Heresy may be thus strengthened even to the destruction of truth.

Stretch. *Tendere.*

See TENDON.

A. 2892. He is certain that all things tend to his good.

8439^e. The ultimate, to which all Divine influx tends.

10546. 'To stretch a tent' (Ex.xxxiii.7) = to provide, dispose, and ordinate the things which are of the Church and of worship.

H. 429. Stretching obliquely downwards . . .

479⁶. Ways tending elsewhere they do not see.

496^e. They go in the ways which tend thither.

534. The way which tended to the left was narrow . . . The way which tended to the right was broad . . .

590². Good Spirits go in ways which tend to Heaven; evil Spirits in those which tend to Hell.

592². From proprium, all tend to Hell.

P. 69. Of himself, man continually tends to the lowest of Hell.

D. 4652. (Gentiles explored by noticing whether they tend to Heaven or to Hell.)

E. 238³. 'They bend their bow.' (=prepared to destroy. 357²¹.)

Stretch forth. *Protendere.* D.3589. E.775².

D.Wis.iii.3³. v³.

Stretch out. *Porrigere.*

Stretching out, A. *Exporrectio.*

See under EXPANSE, and EXTEND.

T. 380⁴. They hold them out.

428². It is like handing a sword to an enemy.

D. 4900^e. Shown by the stretching out of the right hand.

Strew. *Sternere, Substernere.*

Stretched out. *Stratus.*

See STRATIFIED.

A. 9212⁶. 'The multitude strewed their garments in the way . . . and strewed the branches of trees' (Matt. xxi.8). Ex.

9214. That sensuous things have been laid under-*substrata sunt*—interior ones. Sig.

M. 380. Ants which . . . tread a beaten way.

T. 160². I saw in the north a paved way, crowded with Spirits.

366². Spiritual defilements bestrew-*substernunt*—the way.

D. 1063². They rejoice when they see prostrate masses of corpses. 3145^e.

1260. A bier spread with black cloths.

1696. He was thrown down on the ground horizontally.

3117. (The fixed situation of some Spirits is) lying stretched out on the ground.

Striated. Under STRIPED.

Strife. Under DISPUTE-*lis*, and QUARREL.

Strike. *Ferire.*

A. 9065. 'To strike (with the horn)' (Ex.xxi.28) = to injure. F.67.

9081. 'To strike with the horn-*cornuferire*' = to destroy.

9182^e. 'To strike a covenant.' Ex.

H. 429^e. When a breath from Heaven struck him . . . When a breath from Hell struck him.

432^e. It is said of an instrument that it strikes, etc.

E. 316¹⁶. 'The ram pushed' (Dan.viii.4). —¹⁹.
 —²³. 'To strike (with his horns) the peoples to the ends of the earth' (Deut.xxxiii.17) = to instruct in truths all who are of the Church, and to scatter falsities by means of truths.

Strike. *Impingere.*

A. 916³. 'To stumble on' (Is.viii.15) = to be scandalized, and so from truths to fall into falsities.

934⁸. 'To strike on backward' (Is.xxviii.13) = to avert themselves from what is good and true.

D. 3666. See STREET, here.

E. 556⁹. 'To smite-*impingere alapa*-on the right cheek' = to do harm to the perception and understanding of interior truth.

652⁴. 'Truth has stumbled in the street' (Is.lix.14). Ex.

701⁹. 'To stumble in the law' (Mal.ii.8) = to live contrary to Divine truth.

Strike. *Incutere.*

See SMITE-*percutere*.

A. 957^e. Until he is struck with terror and horror (he is punished).

7463. The presence of truth from the Divine . . . strikes fear into them.

9331. Falsities which strike dread. Sig.

D. 1754. On Spirits who strike terrors.

Strike. *Percellere.*

See SMITE-*percellere*.

A. 538. They were so stricken that they threw themselves headlong.

7463. The presence of truth from the Divine strikes them with consternation.

Strike against. *Illidere.* D.3798.

See under IMPEL.

String. *Chorda.*

Stringed. *Chordaceus.*

See under NERVE.

A. 418. Stringed instruments. (See INSTRUMENT, here.) 4138^e. 8802. D.1996. E.323. 326². 856. 863¹³. 1185.

3880⁵. The harp and the other stringed instruments = spiritual things. Refs.

8337². See MUSIC, here.

—³. See DRUM, here.

Strip. See PUT OFF.

Striped. *Striatus.*

Striation. *Striatura.*

Streaks. *Striae.*

Stripes, In. *Straitim*

A. 2492. With such, the callosity appears . . . striated within. (Compare H.466.)

4156³. It is then seen that they are only spotted streaks.

7747. The influx of the Spirits of Mars was felt as a thin striped rain, which was a sign that they were not in the affection of truth and good; for this is represented by what is striped. See D.3885.

C. J. 77. The Africans appeared in striped garments of linen. They said that such garments correspond to them; and that their women have striped garments of silk. D.6095.

P. 3187. They who have confirmed themselves in falsities, are like those who see the striations-*striaturas* on the wall; and in the shade of evening they see that striation-*striatum*-as a rider, or a man . . .

M. 315. The rays twinkled through the clouds in streaks-*striatim*.

D. 1057. Spiritual things are represented by . . . striated things.

1058. See SPIRITUAL, here.

—^e. Therefore such striated bodies are white; and, if they are striated very thinly, they are transparent.

1075. The difference of Spirits as to spiritual and celestial things may be inferred from the cortical and striate things of the viscera.

— . In the vitreous humour there is a cortical, but not a striate substance. In the crystalline lens there are striae, but such as are harder. In other viscera in like manner. Ex.

1108. In the speech of the celestial . . . there is nothing harsh or stripy, that is, noisy.

1109. As soon as there is in it anything stripy, that is, not so flowing . . . it is not accordant, and a Spirit does not acknowledge it as true; but at once notices discrepancies.

1797. The Angels of the interior Heaven, when represented to Spirits, appear to them in . . . a garment with white and black neatly mingled almost in stripes.

5127². When their interior affections, which are good, fall into this (sensual state) . . . their beard appears to them . . . in little bunches, that is, striped.

5493^e. Communication with Heaven seemed to be taken away, which appeared like streaks of light being elevated from him.

D. Min. 4708. When this Hell was opened, there appeared a striped snowiness being elevated on high . . . This striped snowiness was that which exhaled from those pernicious deceits mingled with apparent good.

Strive after. *Affectare.*

Affectation. *Affectatio.*

A. 131. The posterity of the Most Ancient Church, which inclined to proprium. 133. 137. 142. 190.

230. They did not strive after wealth.

1509. A striving after offices merely to be seen, and to administer the goods of the lord.

1675^e. They are not content with their lot, but strive after a vain kind of heavenly joy . . .

6924. Affectations of elegance of speech and of learning hide the things themselves.

P. 117². They . . . who studiously strive after reputation . . . for honesty.

185^e. They strive after nothing more ardently than to become gods.

M. 276. Where there is no genuine marriage love it ought to be assumed, so that it may appear as if there were.

Stroke. *Ictus.*

A. 5690. At the first glance of the eye.

D. 1864. I perceived a stroke through my heart and brain.

Strong. *Fortis.*

Strength. *Fortitudo.*

Strengthen, To. *Fortificare.*

Strongly. *Fortiter.*

Strong, To make. *Confortare.* (E.724²⁴.)

See STRENGTH.

A. 583. That the Nephilim were called 'strong men' from the love of self. Ill.

—¹. 'Their strength hath failed' (Jer.li.30).

—². The strong are here described by another word.

2405⁴. 'In the day of thy strength' (Ps.cx.3)=His victories in temptations.

3629^e. The more (in a Society) there are . . . the stronger is the correspondence, because the perfection and strength are from the unanimous multitude of many . . . Hence results . . . a stronger conatus . . .

3923³. 'A lion'=the truth of the Church, from its strength.

7217^e. See MIGHTY, here.

8823. 'The voice of the trumpet . . . strengthening itself exceedingly' (Ex.xix.19)= . . . its increase. Ex.

9365. Such are in a stronger Persuasive . . .

9391⁶. Because they reason sharply they are called 'the congregation of the strong' (Ps.lxviii.30).

10053³. 'Jehovah strong and a hero of war' (Ps.xxiv.8). Ex. L.14⁹.

L. 14⁴. 'Their strong ones' (Jer.xlvi.5)=the Hells.

R. 258. 'A strong Angel preaching with a great voice' (Rev.v.2)=Divine truth from the Lord inflowing deeply into the thought . . . He is called 'a strong Angel,' because it is preached with power; and that which is preached with power inflows deeply into the thought.

S32. 'The strong' (Rev.xix.18)=those in erudition from doctrine from the Word; abstractedly, the erudition thence.

M. 33. The male has a stronger body.

T. 418². Who loves a general . . . except for his bravery . . .

D. 3149^e. His fear of losing the name of bravery.

6037. It appears as if (evil Spirits) had great power, and therefore they are called 'the powerful,' 'the mighty,' 'the strong,' 'heroes'; but their power lies in the

falsities of others, by means of innumerable arts, and also by simulations of truth . . . E.776^e. 783³.

E. 316²¹. See HORN, here.

355². 'The strong one' (Ezek.xxxix.18)=the truth from good which destroys evil.

—³. 'Strong ones' (Rev.xix.18)=natural truths.

—¹¹. 'The Strong in heart' (Ps.lxxvi.5)=those in truths from good.

—¹⁷. 'Strong ones' (Jer.l.36)=falsities and reasonings from them.

—²⁶. 'He that is strong in heart' (Amos ii.16)=he that trusts in his falsities. 357²².

357². 'The strong one of Jacob'=the Lord. (So called from the Divine in ultimates, in which Divine power is in its fulness. 684²⁶.)

—⁸. 'The bow of the strong ones' (Is.xxi.17)=the doctrine of truth from the Knowledges which prevail against falsities.

374³. 'The hand of him that is stronger than he' (Jer.xxxi.11)=the evil and falsity which previously had possession.

433³³. 'To remove the strong one and the man of war' (Is.iii.2)=to remove all resistance to evils and falsities. 727¹², Ex.

593. 'A strong Angel' (Rev.x.1)=the Lord as to the Word.

—³. All strength—*robur*—and power are in the ultimates of Divine truth, thus in the natural sense of the Word, which is the sense of the letter . . . This is why the Angel . . . is called 'strong.'

617²⁴. 'The strong ones,' that is, the oxen (Ezek. xxxix.18)=the affections of good. (=the affections of the natural man. 650⁴⁷.)

—²⁵. 'The strong one and the man of war' (id.)=good and truth (or the truth of good) fighting with evil and falsity and destroying them. 650⁴⁸.

627¹³. As these scientifics, being from the fallacies of the senses, persuade strongly, they are called 'the congregation of the strong ones' (Ps.lxviii.30.) 654⁵⁴.

654³⁵. 'The strong one of the nations' (Ezek.xxxi.11)=the falsity of evil.

700¹⁰. 'The ark of Thy strength' (Ps.cxxxii.8)=the Divine truth proceeding from Him; for through this the Lord has Divine power.

734¹⁵. 'Jehovah shall be for strength to those who repel war from the gate' (Is.xxviii.6)=that the Lord gives power to those who defend the Word and doctrine from the Word, and who prevent violence from being inflicted on them.

C. 164. In battle, if not born different, he is brave.

Strong Drink. *Sicera.*

A. 1072³. Those who are called 'drunkards from wine or strong drink.' Ex. and Ill. 3069.

5165. 'Strong drink,' etc. are predicated of the things of the understanding.

P. 284. See FERMENT, here.

E. 235⁷. 'Strong drink,' by which they 'err' (Is. xxviii.7)=truths mixed with falsities.

[E.] 376⁹⁰. That they will be averse to all things which agree with truths, is signified by 'strong drink shall be bitter to them that drink it' (Is.xxiv.9). 'Strong drink'=the things which are from truths and which agree with them. (=the truth of good made un- delightful by its falsification and adulteration. 618⁴.

—³¹. 'These err through wine, and through strong drink they are gone astray' (Is.xxviii.7)=through falsities and through such things as are from falsities . . .

—³². 'Wine,' in special, =the truth of the spiritual and thence of the rational man; and 'strong drink' (Is.xxix.9)=the derivative truth of the natural man.

—³³. As such love falsities and things falsified, it is added, 'Come, I will take wine, and we will be drunken with strong drink' (Is.lvi.12).

—³⁷. 'To follow strong drink' (Is.v.11)=to hatch doctrinals from themselves.

—'. 'To mingle strong drink' (ver.22)=to confirm falsities.

618³. 'Heroes to drink wine'=those who adulterate the truth of the Word; 'men of strength to mingle strong drink' (id.)=those who falsify it.

926. In Heaven there appear . . . strong drinks, etc.

J. (Post.) 269. See LONDON, here.

Stronghold. Under FORTIFY.

Structure. *Structura.*

R. 911. 'The building of the wall' (Rev.xxi.18). . . 'The wall'=the Word in the sense of the letter; 'its structure'=all of it; because the whole of it is in the structure.

D. 3148. The form or structure of the body.

3605^e. An idea is not bounded without space, or, what is the same, without structure.

Struggle. *Lucta, Luctatio.*

Struggle, To. *Luctari.*

See under COLLISION, FORCE WAY OUT, AND RELUC- TATION.

A. 3927. 'With the struggles of God I have struggled with my sister, and I have prevailed' (Gen.xxx.8)=in the supreme sense, the Divine power; in the internal, temptation in which he overcomes; in the external, resistance by the natural man. For 'the struggles of God,' and 'to struggle'=temptations; for temptations are nothing else than the struggles of the internal man with the external. Ex.

3928. Naphtali was named from 'struggles' (which = temptations. 6412).

4232. The wrestlings of temptations. Tr.

4248. Finally, Jacob wrestled with an Angel, by which wrestling is signified temptation. 4273. (See STUBBORN, at E.710²⁰.)

4274. 'There wrestled a man with him' (Gen.xxxii. 24)=temptation as to truth; for 'to wrestle'=tempta- tion. Temptation itself is nothing else than a wrestling —*lucta*, or combat. Ex.

4283. 'Let me go,' that is, from wrestling with me, =that the temptation ceased.

—². That the wrestling was begun before the dawn arose, and ceased after it arose . . . =states of conjunction through temptations. Ex.

4286^e. Temptations and victories in them are what make man spiritual; for which reason Jacob was first named 'Israel' after he had wrestled.

4307. That not good, but evil Spirits, are signified by him who wrestled with Jacob, may be evident from the fact that by 'wrestling' is signified temptation. Ex.

—^e. Hence it is that he who wrestled with Jacob was not willing to reveal his name.

—'. That in the internal spiritual sense by him who wrestled with Jacob is meant the angelic Heaven, is because the Lord . . . admitted even the Angels to tempt Him . . .

5126⁴. Unless he performs serious repentance, and for a long time afterwards struggles with falsities and evils.

Life 93^e. Man cannot (remove these evils) except . . . with a struggle, thus with combat.

W. 110². If he enters their Heaven his life struggles with death.

P. 337. This pure love . . . perpetually struggles with those in Hell, and fights for them against the devil . . .

T. 70². In those things which are contrary to order . . . God is omnipresent by a continual struggle with them . . .

Ad. 1452. On the wrestling of God with Jacob. Gen.art.

E. 439. 'ThestrugglesofGod'=spiritual temptations.

Stubble. Under STALK.

Stubborn. *Contumax.*

Stubbornness. *Contumacia.*

Stubbornly. *Contumaciter.*

A. 4293. The stubborn in their phantasies and cupidities. Sig.

4500^e. They stubbornly insisted.

5185. They are so stubborn that they never want to desist.

5721. They are the most stubborn of all . . . 5722.

6203. Hell stubbornly insists . . .

10430. It ought not to be so stubbornly insisted upon. Sig.

10436^e. When they so stubbornly insisted to come into the Land of Canaan . . .

D. (Index). (Refs. under *Contumacia* to passages in which the word *Obstinacy* occurs.)

3515. They who are so stubborn that they will not suffer themselves to be overcome.

3910. In the other life they are amendable, although they have been stubborn, or had stuck stubbornly to their opinions and falsities.

4328^e. The punishment is intensified or diminished according to the man's stubbornness and quality.

4478°. **Obstinacy** and **stubbornness** go for nothing at all; the more **stubborn** they are, the more grievously do they suffer; for **stubbornness** must be broken.

4587. Those are the most **stubborn** of all, who in their life in the world had appeared righteous above others, and were thence in authority, and yet had believed nothing, and had lived a life of self-love . . .

4637. They who appear to be lying down are more **stubborn** than all others, and are driven away with difficulty: they have sometimes been with me, and could only be cast out after a lapse of time: the Lord could indeed cast them out in a moment; but it is according to order that their **stubbornness** should last. For the most part, such have been the greatest adulterers.

4741. See CHARLES XII. here. 4745. 4748.

5227. The Jews are of such a nature as to **stubbornly** press on.

5506°. The punishments are grievous according to the evil, and frequent according to the **stubbornness**.

8096°. Their **stubborn** assaults upon charity.

D. Min. 4600. Evil Spirits are **stubborn**, and take delight in combats . . . and therefore are not got rid of so . . .

4759. Such (sorceresses), being the **most stubborn** of all . . .

E. 710²⁰. The fight of Jacob with the Angel describes the **stubbornness** with which they insisted upon possessing the Land of Canaan.

Study. *Lucubratio.*

M. 295³. The articles into which this **lucubration** is divided.

311. In this part of the **lucubration** . . .

T. 695². The Sophi who . . . excelled in erudition by **study** and meditation . . .

Study. *Studium.*

Study, To. *Studere.*

Studious. *Studiosus.*

Intentionally. *Studio.*

A. 831. They had been zealous only for themselves and the world.

1508°. They take pains to put off (this sphere of commanding).

1509°. Their sphere took from me all power of application. **D.** 2502.

1769. One who had been devoted to **studies**. 3474. **D.** 2053.

2492. They who had been studious for the sake of the memory only . . . —.

2593°. This was their **study** of wisdom.

3161². These (Knowledges) are learned . . . partly by the man's own **study**.

3570°. If he is zealous more for the neighbour and the Lord than for himself, he is in a state of regeneration . . . But if he is zealous more for himself . . . he is in no state of regeneration.

3846. That there would then be a full state of **study**. **Sig.** and **Ex.**

—e. For the labour of the external man is **study** in the internal. Hence **study** is called the labour of the mind.

3852. Holy **study**. **Sig.** and **Ex.** . . . That is called holy **study** by which internal truths are conjoined with good.

3952⁴. The truths of the external man . . . he acquired . . . at last by his own **study**.

3975. 'To serve' = labour and **study**.

3977. Labour and **study** from His Own power. **Sig.** and **Ex.**

4293². They seek wealth with the most intense **application**.

4638¹⁰. **Devotedness** of life according to the precepts of faith, is 'to watch.'

4928°. He then **studies** life more than doctrine.

4947. For they who **study** the Word, know it.

5126³. From childhood to adolescence, communication is opened to the interior Natural by learning . . . both by instruction . . . and by their own **studies**.

5723. Such Spirits . . . had not been devoted to any self-**application** (here), not even domestic. **Des.** (They induce diseases. **D. Min.** 4732.)

6000³. The light of truth (then) falls into such things as are of the body and the world, which they exclusively **busy themselves** with.

6774. 'He dwelt near a well' = studious **application** there in the Word. 'To dwell' = life; here, the **studious application** of the life.

7893. 'No work shall be done . . .' = no labours and pursuits which have for their end the things of the world.

7895. That they must **devote themselves** to these things only. **Sig.**

8925. 'To sin' is to do and think what is evil and false **intentionally** . . .

10284. No imitation from the **busy**ing himself of man. **Sig.** and **Ex.**

— That which is done from man, and from his **busy**ing himself, is done from his proprium, and is not holy; because a **busy**ing from the proprium of man is nothing but what is false from what is evil . . .

H. 322². The learned at this day are not delighted with such a **study** (of the Word).

323°. (With the ancients) this was the **study** of their wisdom.

344°. (Thus) by their own exertion they exclude their children from Heaven.

461². He who is delighted with **studies**, reads and writes (there) as before.

488°. They who have **studied** sciences merely to be accounted learned . . .

S. 61°. They who have **studied** the Word from the affection of knowing truth . . .

W. 332. Uses for perfecting the Rational, are all

things which . . . are called knowledges and branches of study . . .

R. 77. 'Thy labour and endurance'=their study and patience. (Compare E.98.)

81. Their study and exertion to procure . . . the things of religion and its doctrine. Sig. and Ex.

129. 'Thy faith and endurance'=the Truth and the study to procure and teach it. . . 'Endurance'=the study and labour of procuring and teaching it.

677. They who study the doctrine of justification by faith alone, who are called the clergy. Sig. and Ex.

M. 16³. The love of use, and the consequent busying of one's self in use, holds the mind together . . .

76⁴. The study of our Age was the study of Truths . . . This study was the study of our souls and minds; but the representations of Truths in forms were the study of the senses of our bodies . . .

207². In the World of Spirits and in Heaven there are . . . studies of all branches of learning.

—^e. Everyone has conjugal love with its virtue . . . according to his application to the genuine use in which he is.

249. No determination to any study or business (a cause of cold). Ex.

— . By study and business is meant all application—*applicatio*—to uses. When a man is in any study and business, that is, in use, his mind is limited and circumscribed as in a circle, within which it is successively co-ordinated into a form truly human, from which as from a house he sees various concupiscences outside of himself, and from the soundness of reason within he banishes them . . .

267³. It is granted to (evil Spirits) to apply their minds to some study or work, whereby they are kept in externals, and thus in a state of intelligence.

T. 120. Even those who have been devoted to piety are perverted by them.

434. The Social Gatherings . . . were recreations of their souls from studies and labours.

563². Every artificer who is assiduous at his work performs it easily and willingly . . . In like manner everyone who is in any function, or in any study.

568³. You say that . . . you have followed pursuits of piety . . .

580. Everyone can be regenerated according to his state . . . those in divers studies, and also in divers offices, in one way . . .

638^e. A Church which separates . . . the remission of sins from repentance and the pursuit of a new life.

808². Politics . . . sometimes withdraw the spirits (of the English) from studies of a more lofty judgment, by which a higher intelligence is acquired. They do indeed imbibe these things in their youth . . .

D. 302. On the life after death of those who are continually intent on studies.

1226. On those who (here) have been zealous solely for natural things.

1643². From such a pursuit or labour they can expect no reward in Heaven, because it was for the sake of self . . .

1744. (When a man is ruled by those who constitute the cuticle) he is withheld from all application . . .

2391. On those who study solely the sense of the letter.

2502. When one who inclines to uses . . . comes among such Spirits . . . all his application is torpified.

— . They hate those who are laborious and studious for truth and good.

—^e. Like beggars who . . . are thus kept back from all application to anything, so as to be members of civil society.

2505. Such are those who are zealous for themselves only. Des. 277², Ex.

3556. The good Spirits . . . performed it with the greatest zeal.

3606. Not from any endeavour on their part.

4744. He had studied only such things as are instrumental causes for acquiring understanding; as mathematics, etc.

5999. There was a vast number who studied books . . .

—². Those who study in the Heavens have communication with those in these public libraries, and are instructed thence in doubtful Things.

6003². They receive the spiritual affection of truth when they study the good of life . . .

6056. In one of the chambers, the delight is to study . . .

D. Min. 4673. Those appear to themselves to grind (there) who study many things. They write and instruct themselves assiduously, without the end of use . . .

D. Love vi. See USE, here.

Inv. 23. Students—*studiosi*—of modern orthodoxy object that . . .

Stuff. *Farcire. Refercire.*

M. 6⁴. Who had stuffed their bellies with food.

146. Stuffed—*refertum*—with evils.

T. 132. What more crams the books of the orthodox . . .

Stumble. See under IMPEL, OFFEND, SCANDAL, STAGGER, and STRIKE—*impingere*.

Stumbling-block. *Offendiculum.*

See under SCANDAL.

A. 3488⁴. That (the Human of the Lord) would be a stumbling-block and a scandal, is predicted in the Word. 3704⁷.

9348¹⁰. 'A rock of offence.' (See SCANDAL, here.)

P. 250². To the evil, dignities and wealth are stumbling-blocks.

T. 38^e. 'All things that cause stumbling' (Matt. xiii.41). Ex.

E. 175⁹. 'I lay stumbling-blocks before this people' (Jer.vi.21). These 'stumbling-blocks upon which the

fathers and sons stumble—*offendant*'=the perversions of good and truth; 'fathers'=goods; and 'sons,' truths.

239²⁰. 'A stumbling-block' (Lev. xix. 14). Ex.

365²⁰. That such are not infested by evils and falsities, is signified by 'they have no stumbling-block' (Ps. exix. 165).

540². That the evil are to be separated from the good, is signified by, 'the Angels shall gather together all things that cause stumbling' (Matt. xiii. 41). (= that Divine truth will remove those things which hinder the separation. 911⁶.)

587²³. To be affected by falsities and live according to them, is signified by 'to put the stumbling-block of iniquity before his faces' (Ezek. xiv. 4).

Stupendous. *Stupendus*.

See AMAZED.

A. 1622. The paradisiacal things are stupendous.

— With stupendous magnificence and variety.

1886, Pref.³. I have been permitted . . . to see stupendous things there. 9439.

4041. The heavenly form is stupendous . . . D. 4090.

P. 289². They said that this is stupendous.

M. 380⁹. Such a marvellous and stupendous order.

D. 3400. On the amazing deeds of a certain kind of Spirits.

E. 624¹⁸. 'A wonderful and horrible thing' (Jer. v. 30).

Stupid. *Obesus*.

H. 462². See STUPID—*stupidus*, here.

C. J. 83. Spirits so stupid—*obesae naris*—that . . .

Stupid. *Stupidus*.

Stupidity. *Stupiditas*.

A. 1040². With one who is stupid there is what is stupid in everything of his will and thought.

2480. (The learned) are sometimes more stupid than others. 4156². H. 464². —⁴.

3033³. In the other life such are more stupid than others.

4054². Such induce stupidities on the brain.

—^e. They live in such stupidity that they have scarcely anything left of what is human as to apprehension.

4077^e. Spirits ascribe this to the stupidity of man.

4136⁶. Because he had led an evil life, he was in such stupid ignorance . . .

4220^e. Such are deprived of all intelligence, and become most stupid.

4221². Such become so gross and stupid as to their thoughts and affections, that no one in the world can be more stupid.

— One in whom there was so little of the life of intelligence . . . that you would say he was stupidity in effigy.

4330³. They wondered at the stupidity (of the Spirits from this Earth).

4532. They are sometimes let into a state of darkness . . . and speak with fauity; for they are in stupidity.

4627³. They relate to the mucus of the nostrils, and are dull and stupid.

4949. (Such as have despised others) are in a kind of stupidity; for such arrogance extinguishes the light of Heaven, and consequently intelligence.

5562. After vastation (such) are slow, dull, stupid . . .

5828³. Thus the internal is closed, (which) occasions stupidity in spiritual things.

7249. The inhabitants of this side of Venus are stupid. Des.

8629. (This Spirit) was exceedingly stupid. Des.

9827². When Spirits are deprived of wisdom and intelligence, which is the case when the angelic Societies are removed from them . . . they become stupid, and have no perception of what is true and good . . .

10812^e. He was cunning in seducing, although stupid as to the things of Heaven.

H. 10. The Angels regard them as stupid, and as thieves; as stupid, because they constantly look to themselves . . .

354. They who at heart have denied the Divine . . . have become so stupid that they can comprehend scarcely any civil truth . . .

462². Men are obese and stupid as to spiritual truths in proportion as they indulge the taste, etc.

481². Those who are corporeal loves are stupid, and as it were fools.

508. Such, in this second state, are more stupid than all others. For in proportion as anyone loves himself, he is removed from Heaven . . .

563². They thought of nothing except from self, thus were stupid, like corporeal sensuous Spirits.

C. J. 76². The Africans call clever wickedness stupidity, because there is . . . death in it.

S. 118. They who ascribe all things to their Own intelligence . . . become first like drunkards, then like fools, and finally stupid.

W. 244. A man who is not quite stupid . . . can understand these things.

P. 98. Every man, unless born a fool, or in the highest degree stupid, can come to reason itself . . .

R. 456². The stupidity which characterizes those who have once embraced faith alone.

461. That the heresy of faith alone induces stupidity, etc. on hearts. Sig. and Ex.

M. 152a^e. Not that they have become so stupid from the want of instruction; but that they have made themselves so stupid through the fallacies of the senses.

263². For the stupid commonalty.

498^e. (Adulterers) at last become stupid; not that the faculty of being wise is taken away from them; but that they do not want to be wise.

T. 183^e. This induces a stupid faith. Des.

[T.] 616. Can there be a blinder **stupidity** respecting regeneration . . .

D. 758. Those clever in externals are **stupid** there. Ex.

767^e. One who has indulged (in philosophy) is **stupid** there.

2021. All could be such (as I) if the Lord pleased, even the **most stupid**; and I was reminded of a certain **stupid man** . . . who, at certain times held forth, and things which at other times he could never know or remember, were then called to his mind.

2145. Without speech in a Society . . . a Spirit knows nothing, and is so **stupid** . . .

2949. Man thinks and speaks analytically . . . But when he thinks, etc. according to the knowledge (of it) . . . he becomes insane and **stupid** . . .

4552. Whenever these Sirens came, they brought **stupid spirits**, who, in the world, had been learned . . . The **stupid** learned ones appeared on the right in the plane of the head . . . I could then scarcely write anything . . . as I often told the **stupid ones**; but they did not apprehend, because the Sirens inspired into them that they were learned.

4751². (After vastation, Charles xii. was **stupid**.)

4922. They who are at last taken out of these Hells . . . are **stupid** . . .

5072. They who have had no thought except of self and the world, after vastation, . . . are **stupid**.

5073. There is a great gulf (which contains) a vast multitude (of such) very **stupid ones** . . . who are protected as much as possible from influx from the Hells. Des.

5514^e. Thus (these preachers) live (in Hell) in a certain **stupidity**. Des.

5560. They who relate to the nails . . . finally become the **most stupid** of all. Such is Cartouche.

5634. These become **most stupid**. They appear like corpses; and do not know that they are men.

5654. The most wicked ones are near the northern quarter, remotely there, for the reason that these, when vastated, become the **most stupid** of all. Ex.

5692^e. The lot (of the cunning and deceitful) is that they become more **stupid** than all others . . . and therefore they dwell near the north, where are the **most stupid ones**.

5730^e. The celestial, unless they hear truths, and thus see them, are **stupid**; for they do not think.

5785. Leeuwenhoek is **stupid**. Ex.

5865^e. In the Hells there, all become **most stupid**, and the more **stupid** in proportion as they are more remotely in the west at the northern line.

5879^e. They who without fear of the Divine attempt evils in secret, and enjoy understanding in such things pre-eminently, become more **stupid** than others.

5870^e. Finally (Lang) became **stupid**.

5941a^e. They are then not in intelligence, but in a certain **stupidity**.

5957^e. (Thus) Spirits who had been without Divine truths for so many ages . . . become more **stupid**.

6033. James Benzelius wanted all things of his doctrine of faith alone to be taken away, and genuine truths to be given in their stead. This was done; but he was as **stupid** as one who had known nothing.

D. Min. 4548. He against whom G. Benzelstierna poured out his sarcasms became as it were **stupid**, and . . . could not retort.

4579. Such are now accounted wise, when yet they are more **stupid** than the most simple person.

4655². The affection then immerses itself in the affection of self . . . and thus becomes more **stupid** . . .

4748. These at last become . . . so **stupid**, that no **stupidity** of anyone in the world is like it.

E. 233^e. When the thought which 'the lukewarm' have had from the Word is taken away, they become the **most stupid** of all.

376³². Wonder at such gross **stupidity**. Sig.

544^e. They are as **stupid** in such things as are essential to faith and life, as they are clever in scheming evils and persuading falsities.

923⁴. When the Corporeal Sensuous is separated from the Rational, it is **stupid**.

1056². Thus they become merely sensuous, who are the **most stupid** of all in spiritual things and thence in rational ones; and are the most astute of all in worldly ones.

1057⁶. Profaners of this kind are **stupid** and foolish in spiritual things; but are astute and clever in worldly ones. Ex.

Stupefy. *Stupefacere*.

T. 72². Some (who stood there) were as it were **stupefied** (at what they heard).

Stupor. *Stupor*.

See also AMAZEMENT-stupor.

A. 17. Hence a thick darkness, or **stupor** and ignorance of all things of faith . . .

311. Their phantasies and persuasions induce so great a **stupor** on other Spirits that they do not know whether they are alive or dead.

1622². They said, in their **amazement** . . .

1756³. Being penetrated with the **amazement** of wonder . . .

1769⁵. He said that he could not, for **amazement**, describe the glory of the Word . . .

3412^e. When such approach Heaven . . . their mind is turned into **stupor**.

H. 452. On hearing that they are being buried, they are smitten with a kind of **stupor**.

R. 428. 'Torment'=**stupor**, which their Persuasive induces on the understanding, as a scorpion does on the body . . . In the Spiritual World there exists a Persuasive which takes away the understanding of truth, and induces a **stupor**, and thus a pain, on the lower mind.

M. 380. I was once in amazement at the vast multitude who ascribe creation to nature. —².

E. 175¹⁰. 'The prince who shall be clothed with stupor' (Ezek.vii.27)=inservient truth.

386⁸. 'Ye shall be an astonishment' (Jer.xlii.18).

714²¹. 'Babylon shall become . . . an astonishment' (Jer.li.36).

Style. *Stylus*.

A. 66. The four styles in the Word. Enum. 1139. D. 2721.

— . This (most ancient) style is meant in 1 Sam. ii.3.

742. Such is the most ancient style of the Word. 501.

768. Such is the style and mode of speaking in the Word.

501. The quality of the prophetic style. Examp.

1140. (Here) the most ancient style is continued ; but it is intermediate between the style of made up history, and the style of true history.

1410. Such was the style in the Ancient Church . . .

1756⁶. This (most ancient) style was afterwards venerated for its antiquity. Des. (The Book of Job, etc. were written in it.)

2588⁶. The style (of the writings of the Ancient Church) was thence venerated . . .

2899². The Word could therefore be written in no other style ; for by this style only, human Things and words correspond to heavenly Things and ideas. 4442⁶.

3942². The Song of Songs was written in the ancient style. Ex.

6333³. For the historicals (of the Word) have been written in a different style.

8971. Say that the writings of men are in a more elegant style (than the Word).

9086⁶. Despise the Word on account of its apparently more humble style . . . 9280³.

9416⁶. 'Written with a style of iron' (Jer.xvii.1). (=deeply rooted falsity. E 391²⁴.)

9942⁵. The style of the 'Wars of Jehovah' . . . The historicals of these books approached a kind of prophetic style. Ex. . . Among those outside the Church, such a style, was, then, most commonly used, and was almost the only one. Examp.

H. 310. The Word is despised by some on account of its simple style . . . The Angels said, that the style of the Word, although it appears simple in the sense of the letter, is yet such that nothing can be compared to it for excellence. Ex.

N. 261. Those greatly err who despise the Word on account of its apparently simple and rude style ; and who think that they would receive it if it had been written in a different style. Ref.

S. 3. But the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may appear, can be compared, for it is as

thick darkness to light. The style of the Word is such that it is holy in every sense, word, and letter. 8.

71. The Word in Heaven is written in a spiritual style, which is quite different from a natural style. The spiritual style consists of mere letters, each of which involves a meaning ; and there are punctuations over the letters which exalt the meaning. 72.

R. 673. This is according to the style of the Word in its sense of the letter.

T. 189. The Word in the letter appears like a common writing, in a strange style, neither sublime nor bright. E.1065³.

D. 1863. Such kill men with poniards, or the like deadly instrument. 1864².

1989. If a style were filled with mere poetical names . . .

2962. That the style of my writing is varied according to the Spirits associated with me.

2993. On the efficacy of different styles. . . Certain who study only brilliancy of style, and continually keep their mind fixed on brilliancy of style . . . and not on the subject treated of, solely in order that the writer may be celebrated, because he treats of sublime things . . . such a style is of no effect with those who are interior. Such writers despise . . . a style in which the subject matter is fully set forth to the apprehension ; the style being such that the words follow from the goodness of the heart . . . In this case the subject matter forms the style of each person according to his gift. Whereas with those in whom the style forms the subject matter, so that reference is made from the style to the subject, [the writing] has no efficacy . . .

4757. They despised the Word on account of its simple and absurd style, as they call it ; but they were told that the style is such because it contains in itself most arcane things which open in the three Heavens in order . . .

4869. The writings (of Spirits) appear in the common style . . .

5618. They did not understand the characters ; they were in the celestial style.

5995^e. (The style of Dippel.)

D. Min. 4830. Writings in ancient styles, seen. . . There is such a style in the other life, formed according to their ideas . . . The style was in Roman letters.

E. 1072². The man who leads himself . . . judges about the Word from its style . . .

De Verbo 6. On the excellence of the style in the Word. Gen.art.

Styx. *Styx*.

Stygian. *Stygius*.

T. 20^e. With such, everything of the Church is like the Styx or thick darkness in Tartarus.

119³. The Heavens are then . . . suffocated by the evils which rise up, as by Stygian waters.

137². He has cast our faith into the Styx.

E. 982^e. Such reasonings . . . are Stygian.

Coro. 38°. They called their Hells Tartaruses . . . and the deeps there the Styx.

Subaltern. *Subalternus.*

P. 194. Subaltern loves. Ex. 195.

T. 644. The subalterns of the prelates.

Subcelestial. *Subcoelestis.*

M. 10. This lower or subcelestial earth.

Subdue, Master. *Domare.*

Subduement. *Domatio.*

See SUBJUGATE.

A. 857. So long as these externals are not subdued . . .

868°. The Lord thus subdues man's evils and falsities . . . but they are not dead, but only subdued . . .

8626°. The least of Divine power instantly subdues every diabolical crew . . . yet allows them to act . . .

H. 424°. Man can understand truths, and through them master the affections of evil . . .

509°. The fear of the penalty is the only means of mastering the evils. 581.

535. They had believed that this was . . . to subdue the concupiscences of the flesh.

595°. So far as possible, the outrages in the Hells are subdued.

L. 33°. The Lord completely mastered and subjugated the Hells by His Own power; and, by at the same time glorifying His Human, He keeps them mastered and subjugated to eternity.

T. 123°. Compared to a combat with the wild beasts, and their slaughter and subduement.

395°. He instructs, reproves, and subdues (the Genii).

574. The natural man . . . must be mastered, subjugated, and inverted.

596. The flesh with its concupiscences must be mastered before the spirit can act.

D. 2310°. Unless (these spheres) were mastered by the Lord . . .

6033. The nature of man cannot be taken away after death, but it can be broken and subdued. Ex.

Subject. *Subditus.*

A. 10814. It never comes into his mind to subject them to himself as subjects.

T. 422. A king who sets his subjects a (good) example.

533°. These two evil loves may reign . . . with subjects more than with kings.

681. Like a subject who renders allegiance to a king, and yet repudiates his laws . . .

Subject. *Subjicere.*

Subjection. *Subjicio.*

A. 1267. The greatest delight (of the antediluvians) consists in one holding another subject to himself.

4691. Were they to be subject as to the things of the understanding and will. Sig. and Ex.

5648. That the truths of the Natural were adjoined and subjected to the Internal. Sig. and Ex. 5649. 5809.

6143. The renunciation and subjection of all things which are of service to the Church. Sig. and Ex.

6145. That all things were subject to the Natural which is under the auspices of the Internal. Sig. and Ex. 6162.

6394. To be subject, and to serve (as 'Issachar' does). Sig.

7332°. They would subject the things of Heaven in themselves to those of Hell.

M. 291. The apparent love and friendship between consorts, one of whom is subjugated, and thence subject to the other. Ex.

T. 713°. Still (these opposites) are held in connection by a wonderful subjection of all Hell under Heaven, of evil under good, and of falsity under truth; of which subjection we have treated in the work on Heaven and Hell.

2742. They had previously loved nothing more than to excogitate methods by which they could subject others to themselves. (Such there become sorcerers.)

Subject. *Subjectum.*

See under THING.

A. 103. Such as is the subject, such is the predicate. 386. 721. 4502.

445. Thought abstractedly from its subject is not extended; but the subject and the object of the thought are.

620°. From the subject it is known what is predicated.

801°. A Thing separated from its subject or substance, is nothing.

1712°. If he hangs down his hands . . . he is not a subject into which the Lord can operate.

1849. For when goods are spoken of abstractedly, they are in a subject, which is a man, Spirit, or Angel.

2706°. The Spiritual does not exist without a subject.

3605°. Opposite things in one subject are never possible.

4223. No function can be conceived of except from forms, that is, from substances; for substances are the subjects *a quibus*.

4380°. These things cannot be predicated without a subject, which is man.

5222. The spirit is now thought of (as being) without any other subject than the body in which it is . . . and is supposed to be mere thought without an adequate subject . . .

5471. The internal sense treats of all these (persons) in one subject.

—°. These Things themselves regard one subject.

6685°. Wherever there is a subject (the Divine truth) inflows; but it is varied in the subjects according to their forms: in subjects which accord with good . . . But in subjects which are discordant . . .

8603°. For the forms or substances recipient of life, are subjects . . .

8761^e. The case is the same with all things which are abstracted from their subjects: when they are spoken of, the subjects in which they are, are perceived. Examp.

9470^e. That the Celestial and the Spiritual are not together in one subject. Ref.

9596³. For the Intellectual is the subject, or containant, (of truth).

9930. For the Intellectual is the recipient subject; and without a subject there is no reception.

10618². For evil is in man as in its subject.

10623. For evils and falsities have no existence except in subjects, which are men.

H. 270³. They who reason see scarcely anything beyond the object of the Thing about which they are reasoning, or go beyond the subject . . .

413. According to the capacity of him who is the subject. (This is *object* in A. 545.)

434. Man cannot think and will unless there is a subject which is a substance from which and in which [to do it]. That which is supposed to exist without a substantial subject, is nothing. (Thus) man cannot see without an organ which is the subject of his sight (and so on). And so with thought . . . and apperception . . . unless these were in substances and from them, which are organic forms, which are subjects, they would have no existence . . .

N. 29. For these two faculties (the will and understanding) are the receptacles and subjects (of goods and truths); the will is the receptacle and subject of all things of good; and the understanding is the receptacle and subject of all things of truth.

W. 40. They perceive love and wisdom outside the subject as flowing forth from it; and that which they perceive outside the subject as flowing forth from it—although it is volatile and fluent—they call substance and form; not knowing that love and wisdom are the subject itself: and that that which is perceived outside of it as volatile and fluent is only an appearance of the state of the subject in itself. —^e.

41. The subject of touch is the skin . . . The sense of touch is not in the things which are applied; but is in the skin's substance and form, which are the subject. . . . So with taste . . . the tongue is the subject. (And so on.)

—^e. (Thus) the affection of the substance and form which causes sense, is not anything separated from the subject; but only causes a change in it, the subject remaining the subject then, as before, and afterwards. (Thus) seeing, hearing, etc., are not anything volatile which flows forth from their organs; but are the organs themselves regarded in their substance and form . . .

42. All the affections, perceptions, and thoughts (in the brain) are not exhalations from these substances; but are actually and really the subjects, which emit nothing from themselves; but only undergo changes according to the things which flow to and affect them.

54. The Divine is not in one subject differently from what it is in another; but one created subject is different from another . . .

170. The conjunction of the Creator with the created universe . . . is not possible unless there are subjects in which His Divine can be as in itself; thus in which it can dwell and abide. In order that these subjects may be His dwelling-places, they must be recipients of His love and wisdom as of themselves . . . These subjects are men . . .

200. All perfections increase according to degrees . . . because all predicates follow their subjects; and perfection and imperfection are general predicates . . .

209. Affection and thought, charity and faith, will and understanding (are like) love and wisdom, in that they are not possible outside of subjects which are substances, but are states of subjects, that is, of substances. 224^e.

210. From its being possible to think of (these) abstractedly from the substances which are their subjects . . . a right idea about them, as being states of substances or forms, has perished. Ex.

218. The conatuses, forces, and motions in dead and living subjects. Ex.

219. Living conatus in man, who is a living subject . . .

273. Such a form supposes a substantial form as a subject; for without a substantial form as a subject, changes of state are impossible . . .

346. The subjects of the animal kingdom . . . The subjects of the vegetable kingdom . . . —².

P. 279⁶. Affections and thoughts do not exist except in substances and their forms, which are subjects; and, as they exist in the brains, which is full of substances and forms, they are called forms purely organic. Ex.

310². Like things exist in the organic forms of the mind, which are the subjects of the affection and thoughts. Ex.

324². Subjects which should receive the Divine more nearly . . .

327. Good can be turned into evil by the recipient subject . . . Such a subject is man as to his proprium . . .

331². There exists no operation except into a subject, and through means into it . . .

M. 66. There exists neither good nor truth which is not in a substance as in its subject . . . (See SUBSTANCE, here.)

84. That good and truth . . . are in created subjects according to the form of each. Ex.

90. In the subjects of the animal kingdom . . .

186. All man's affections and thoughts are in forms, and thence from forms; for forms are their subjects. If affections and thoughts were not in subjects, which have been formed, they would be possible in skulls empty of brains . . .

380¹. The expanse around the Sun of Heaven . . . is in the extense of the natural sun, and is with living subjects there according to the receptions; and the receptions are according to the forms.

T. 43². That the evil are evil, and evil things evil, lies in the subjects and objects themselves . . .

145². So with every subject of a lower sort in the animal kingdom . . .

D. 1603. When I say subject and predicate, it means that the predicates, that is, the things which are predicated, must be applied to that which the subject signifies, as in the Prophets. Ex.

2366. They have no idea of any substance which is a subject of thought. . . Thought cannot be without a subject. . . They who suppose a Spirit to be mere thought without a substance which is a subject, are mistaken. . .

2367. A Spirit is . . . a subtle organic substance, which is the subject of thought. . .

5592a. In the middle, and thus in the light, is the Thing which is the subject—*subjecta*.

E. 790². For the will is the subject and receptacle of charity, as it is the subject and receptacle of good; and the understanding is the subject and receptacle of faith, because it is the subject and receptacle of truth.

1139². For the Lord's life is in man as the light and heat of the sun are in a subject; which are not of the subject, but are of the sun in it. . . Still, when they are in the subject, they apparently wholly belong to it. . . Man is the recipient subject. . .

1170². As the understanding sees from the light of Heaven, it is evident that it is a subject and a receptacle of that light; thus also is a subject and a receptacle of truth. . . And, as the will loves from the heat of Heaven, it is evident that it is a subject and a receptacle of that heat, thus also is a subject and a receptacle of good, thus of love.

D. Love ix². (Thus) the objects or ends of affections are uses, and therefore their subjects are uses.

xvii. As there is no affection without its subject, so there is no affection of man's life without use.

D. Wis. v². The will is not any abstract spiritual thing; but is a subject substantiated and formed for the reception of love. (The same with the understanding.)

vii. 5. In all things of his thought and speech, and of his will and action, the natural man has as his subject, matter, space, time, and quantity. . . The spiritual man does not have these as subjects; but only as objects. Ex.

—². The subjects (of the Angels) are those things from which (spiritual objects) appear, which are such things as are of wisdom and love. Examps.

Can. God. vii. 5a. The Divine love. . . wills that it be in a subject. . .

viii. 11. Evils are outside of the subjects. . .

Subject. *Subjectum.* (As applied to a Spirit.)

See EMISSARY.

A. 4403. The Spirits who have been seen near me have been for the most part Subjects of entire Societies; for Societies send out Spirits to others, and through them perceive the thoughts and affections, and thus communicate. But concerning the Subjects, so called, or emissary Spirits, below. 4419. D. Min. 4728.

5856. Communications of Societies with other Societies are effected through Spirits whom they send forth, and

through whom they speak. These Spirits are called Subjects. I could not know when any Society was present with me until they had sent forth a Spirit. . . (Thus) the Spirits and Angels who are with man are for the sake of communication with Societies in Hell and Heaven.

5983. Through two Spirits and two Angels man has communication with Hell and with Heaven; (for) one Society cannot have communication with another except through Spirits who are sent forth by them. These emissary Spirits are called Subjects; for they speak through them as through things subjected—*subjecta*. To send forth Subjects to other Societies, and thus to procure communication for themselves, is one of the familiar things in the other life. . . They have been sent to me a thousand times, and without them (the Societies) could have known nothing of what was with me, and could communicate nothing to me of what was with themselves. (Thus) the Genii and Spirits with men are nothing but Subjects, through whom there is communication with Hell; and the celestial and spiritual Angels are Subjects through whom there is communication with the Heavens. 6191.

5984. When Spirits. . . want to have communication with a number of Societies, they are wont to send forth Subjects, one to each. . . Evil Spirits have sent forth a number round about, and have stationed them as a spider does its web, in the midst of whom are those who send them forth. . . They know how to do this from a kind of instinct. . . Thus it is evident that the communications are effected by means of emissary Spirits. D. 2376².

5985. A Subject is one in whom are concentrated the thoughts and speech of a number; and in this way a number are presented as one. And, as the Subject thinks and speaks nothing whatever from himself, but from others, and the thoughts and speech of others are there presented to the life, therefore they who are inflowing suppose that the Subject is as it were nothing, and scarcely animate, being merely a receptive of their thought and speech. And, on the other hand, the Subject supposes that he thinks and speaks, not from others, but from himself only. I have often told (this) to a Subject, and, on hearing it, he who was a Subject has been highly indignant. To convince him, he has been permitted to speak with the Spirits who were inflowing, who confessed that the Subject thinks and speaks nothing from himself, and therefore he appears to them scarcely as an animate thing. It once happened that he who said that a Subject is nothing, was made a Subject, and then the rest said concerning him that he was nothing, at which he was very angry. . . D. 3072.

5986. When I have heard them saying that a Subject thinks and speaks nothing from himself. . . I have often spoken to those who were inflowing into the Subject; and, when they affirmed that they were thinking and speaking from themselves, but not the Subject. . . I have told them that. . . they, equally with the Subject, were thinking and speaking from others; (and so on backwards, in a continuous series). Ex.

5987. The more there are who direct their mental look into one Subject, the stronger is the Subject's power of thinking and speaking; his force is augmented in

proportion to the plurality of concordant mental looks . . . (See D.3909, below.)

5988. There have been **Subjects** with me near my head, who spoke as if they were in sleep; but still they spoke well . . . Evil Spirits were inflowing into those **Subjects** with malignant deceits; but the influx into them was instantly dissipated; and, as they knew that the same had been their **Subjects** previously, they complained that they were so no longer. The reason was that good Spirits could now act into them, when they were asleep; and thus, through their influx, the malignities of the evil Spirits were dispelled. But still the evil Spirits were compelled to inflow into these **Subjects**, and not into others. (Thus) there are **Subjects** of diverse kind and nature; and there are variations according to the disposition of the Lord. (See 7744, and D.3964.)

5989. The most deceitful . . . once took to themselves **Subjects**, and sent them to me, in order to be able to inflow with their deceits; but they were very much mistaken. One, when made a **Subject**, retorted and closed herself, and wrapped herself up as it were in a roll, in order to reject the influx from herself; and in this way she extricated herself from them. They then took another, but could not reduce him to speak; for he was more deceitful than they, which was shown by his folding himself up into the form of a spiral. (Compare D.4097, 4098.)

— Evil Spirits do not always send forth **Subjects** of their own; but observe what Spirits are with others, and also in what places are those who are simple and obedient; and these they make their **Subjects**. This is done by directing their thoughts into him, and by pouring into him their own affections and persuasions, in consequence of which he is no longer his own master, but serves them as a **Subject**; of which he is sometimes unaware.

6191². See SOCIETY, here.

7111². See EMISSARY, here. H.255⁶.

7337³. Magicians (there) induce changes of state on others . . . and cast them into Societies, in order that they may serve them as **Subjects**.

9166. When the Angels have converse about two discrepant truths, there are presented below two Spirits who debate, and who are the **Subjects** of a number of Societies. Ex.

H. 601. An entire Society can have communication with another Society, and also with another individual, wherever he is, through a Spirit sent forth by it. This Spirit is called a **Subject** of many. (Continued under SOCIETY.)

603. Collection^e. (Refs. to passages on the subject of **Subjects**.)

R. 816². When the Angels are permitted to speak to a man, they send one from their Society, who is near the man, and through him they speak to the man. He who is sent is the **Subject** of many; and, here, is the one who now spoke to John.

D. 404. Many dissentient Spirits wanted to have him for a **Subject**; (and therefore) that **Subject** was miserably discredited . . .

405. That the Spirits and Souls who speak with me are **Subjects** in which many are concentrated.

1254. Each Spirit is a **Subject** of the representations of other like Spirits . . .

2316. He who has spoken to me is a certain **Subject** looking hither, to whom very many others relate who know scarcely anything about me.

2376. Societies of Spirits have sent to me, or have picked out, Spirits for themselves, who should be near me, and whom I have previously called **Subjects**; for through them they know what is being thought and spoken . . . To do this is as it were innate in Spirits . . .

2936. That the deceitful send **Subjects** through whom they act their deceits, in order that they may be hidden, and the **Subjects** substituted.

2953^e. For the pirate with me was their **Subject**.

3055. The Spirits of Jupiter have their **Subjects** with me, as previously, for the sake of communication. Des.

3134. There are **Subjects** who speak; and he who speaks, speaks from the thoughts of others. Examp.

3226. It is the lowest Society which has clothing as a **Subject**; and then another succeeds in his place, who appears to them as if within the garment; for a **Subject** appears as in the centre.

3410. There are many such [as those] whose **Subject** he was, who are nocturnal igneous lights.

3429. The same, who was a **Subject** of such, and who spoke into my ear, inverted (and) invisible. Des.

3462. Being a preacher of much dignity, he had served as a **Subject** of such; and then, as a **Subject**, he could not think differently [from them], so that the explorers also were deceived . . .

3525. With every man there are two angelic Spirits . . . and, besides, there are Spirits who suppose themselves to be the man, one, two, three, who are **Subjects** of the World of Spirits. (Continued under SPIRIT.)

3630. Many Societies of Spirits have sent **Subjects** to me (to make inquiries about this flaming appearance; showing the curiosity of Spirits).

3631. That the speech of interior Spirits could not be communicated to me without **Subjects**. Ex.

— When they spoke to me without **Subjects**, there was a species of undulation flowing to my ears, as of many speaking, but not a whit was understood . . . But, with intermediate **Subjects**, I at once perceived and heard what they were speaking and thinking.

3632. **Subjects** are such that when a number try to speak through one, a **Subject** is at once made; (for) when I said to a **Subject** that others were speaking through him, and a mental view into them was given, then one of them was at once made a **Subject** of others, who was indignant that he was thus let down into a lower sphere, because the speech was now effected through [him]. Thus are **Subjects** made, among the interior Spirits: whenever others concentrate their thoughts into one of them, he then comes into the World of lower Spirits.

3633. He who is a **Subject**, since he supposes that he speaks from himself, supposes that those who are speak-

ing through him are nothing . . . and they who speak through him, being interior ones, suppose him through whom they speak to be nothing. Examp. 3645.

[D.] 3641. All men are kept, through Subjects, in some Society of Spirits. Ex.

3682. David, being . . . a Subject of the wicked . . . He was a Subject of the deceitful over head . . . 3688, Ex.

3684. He was treated by others like a dog, because he was their Subject. 3688.

3688. Without such a Subject they act in secret, and not unless an opportunity is afforded, that is, timidly . . . But when they seize upon such a Subject, upon whom they can throw the blame, they are the most wicked of all.

3701. As she was the Subject of so many Societies, she easily found any one (of them).

3702. She was, besides, a Subject of evil Genii . . . and being thus a Subject of both evil Genii and of the upright, she could be in a persuasive life. Ex. . . I told those in the good Societies that it was nefarious for them to have one Subject together with evil Genii. Ex.

3712. A Subject of some persons who were loved simulated such things, so that she could deceive those in the lower World of Spirits . . .

3742. This was manifested through a certain Subject of theirs, who said that he should act against the Lord.

3755. That there are contrary Subjects, through whom, however, good is insinuated by the Lord.—There was a certain Subject within me, almost the whole night, through whom I perceived a certain most delightful and happy [sensation], and that constantly through the night. . . The Spirit within me afterwards went away towards the lower parts, and said that he had injected that delight; and I felt that that external delight then receded. Nevertheless he said that he was contrary, so that he had impeded the delights; from which it was evident that the Lord employs opposite Subjects, and also evil ones, through whom to insinuate delight; for the reason . . . that he has no perception of the delight: for if he had he would appropriate it to himself, and so take it away . . .

2797². So that there is no other Subject, but only a phantasy formed in his image . . .

3798. Wherever it lights upon any Subject, they endeavour to affect him with the sphere of adultery.

3812. These retain so little of what is their own . . . and are as it were inanimate Subjects as to what is their Own; and are of service in Societies as connectives . . . Whether they can serve as the Subjects through whom others speak, and they not then know that it is they, but that it is others, as some Subjects are wont to do, I do not know for certain; but so it appears; for they know almost nothing about themselves.

3815. Everyone of them wants to be called the Holy Spirit, provided there are Subjects who acknowledge them: . . .

3835². As they act against evil Spirits they cannot

but have them as it were for companions; for the evil are Subjects whom they annoy in this way . . .

3838. There was a subtle Spirit with me, a Subject of the deceitful over head, who had found in him such a Subject as had (in this life) believed himself to be actuated by the Holy Spirit . . . For these especially can be the Subjects of those who want to be worshipped as the Holy Spirit. (This Subject des. 3839. 3840.) 3841.

3844. These (interior evil Spirits) inflow into lower Subjects, who are with man; and the Subjects know no otherwise than that it is they who are the man . . .

3846. The Angels who are at the head . . . have no communication with those who are over head; but only rule their Subjects.

3857². The Spirits who are nearer, as Subjects, also have reflection, like man; as the reflection of place, persons, etc. . .

3869. There were with me those who had no Subjects, but still [endeavoured] to inflow. Des.

3909. I have observed a certain woman who was a Subject of evil Spirits, and who inspired nefarious things . . . Other Spirits . . . observed attentively how such a Subject [would act] . . . and thus the mental looks and ideas of many were [directed] into her who was a Subject, which caused her forces of thinking to be augmented; for in proportion as the mental looks of a number [are directed] into one, the more strongly she acts.

3912. Those Spirits who thus inhered in the bones of the skull were the Subjects of such as are lascivious in this way; and they can only serve as Subjects, having little life . . . They were antediluvians, who, having been devastated, can serve as Subjects, retaining . . . only so much life as is possessed by the bones . . .

3935. Occurs.

3952^o. The woman (who appeared to Aristotle) was a representation by the male Spirits who were about him, and had a Subject; so that the woman was not a Spirit, but was the representation of a woman.

3964. On Subjects.—There have been Subjects with me, over head, as it were incumbent, who have spoken as if in sleep; but still they spoke well and truly, like those not in a state of sleep. Evil Spirits inflowed through them . . . but their influx was at once dissipated . . . the Subjects merely received the things [they inflowed with]. Thus good and interior Spirits were acting through the same Subjects, who may be called common Subjects. But whether such are with men I do not yet know. (See A. 5988, above.)

3965. But the evil Spirits said that they were not their Subjects, [but] conformed themselves to those whom they are wont to take, who are in accord with themselves, and are from their own company, and whom they send forth as Subjects . . . But they had been compelled to act through those Subjects, because in that way they could inflict no evil. These Subjects were, moreover, the Subjects of a number of companies of evil Spirits . . . In a word, they are common Subjects, but still are good Spirits; for good Spirits inflow

into them, and through them reject the attempts of the evil Spirits.

4038^e. (After vastation) such become excrements, and sit like dead stocks, and afterwards serve for such Subjects as have little life in them.

4041². It was thus evident how (the deceitful over head) actuate the Subjects to speak—by means of thought only, which the Subject follows and utters. 4042, Ex.

4097. On Subjects.—The deceitful over head know how to take to themselves Subjects from those who are over head . . . and who had believed themselves to be hidden there . . . But, before they become Subjects, they do not know whether they are applicable to them. (Two women who successfully resisted the attempt to make them Subjects. Des. See also above, at A.5989.) 4098.

4101. The most deceitful over head . . . as soon as anything innocent appears, seize upon it to ensnare by . . . as when I have counted my footsteps in the street, they seized on a nefarious Subject to ensnare by.

4119. There are Spirits with man who are in a like persuasion and cupidity, who may be called the Subjects of many. Ex.

4140. Representations may be formed . . . A candelabrum thus formed is for a subject, is for a vessel; hence innumerable varieties in a subject of many subjects together. Ex.

4265. The Sirens wanted to have him as their Subject. Des.

4269. On Subjects.—Spirits send of their own into other Societies, in order that they may have communication with them. Sometimes the evil [do so] into many Societies, like spiders . . . They are those who by permission enter into Societies, and excite them, and thus they are explored . . . and are dissociated . . .

4271. There are good Spirits with men who are in charity, which Spirits are the Subjects of many Societies . . .

4333. I have often observed that the organs of thought have been merely disposed with me, and that the Spirits have spoken according to this disposition. The Spirits said that they do in like manner with Subjects—that they merely think, and the Subject speaks according to the thought, yet with some leading to speak, which is not open.

4351^e. As their Subject, I could not know but that he was alone.

4361. Through a Subject with me . . . he inflicted pain . . .

4369. To have the hypocrite for a Subject.

4404^e. (Thus) whatever comes first is held as a Subject; and all other things follow . . . from the Subject.

4448. Sirens were with me for a year who had a most filthy and a profane Subject. Des. 4458. 4459. 4460. 4465. 4468. 4473. 4496. 4500. 4502. 4503 (her end). 4514. 4520.

4470. The Jesuits . . . had a Subject under the buttocks in Hell, who infested me . . .

4509. On Subjects.

4541. Magicians . . . had their filthy Subjects disposed according to their arts, and also Subjects which they multiplied by phantasies, so that they could not be found, although they appeared there.

4830. (Valerius) projected Subjects to me . . .

5361. See LAST JUDGMENT, here.

5509. All (the evil Spirits) then appear in him (who is being vastated) as in a Subject, and then they are everywhere cast out of the Societies . . .

5529. With those who come from the world, this (state) lasts (from a week to fifty years) . . . For they are of service to man, and to the rest, as Subjects. They who are such, are said to be in the World of Spirits; and even if these are cast into Hell, they return; but those who have been vastated never return.

D. Min. 4671. They had a Subject who adhered to the left side of the head . . .

4694². Although evil Spirits know that they speak through others, who are called Subjects, and although they say . . . that these Subjects think nothing from themselves, they still do not want to know that they themselves think from others . . . The Subjects themselves believe no otherwise than that they think and speak all things from themselves.

4704. (These infernal explorers) have a Subject over head; but when they act into the Subject, as into another, the Subject is erected, and stands incurvated, resisting. Thus do they harass each other in Hell.

4718^e. (Until he is reformed) he must serve the evil as their organ, or Subject.

Subjugate. *Subjugare.*

Subjugation. *Subjugatio.*

A. 55^e. Man is (then) in combat, and therefore it is said, 'Subjugate the earth' (Gen.i.28).

950. In order that they might subjugate others . . .

968^e. With the good (the infernals) have been subjugated. 1667², Sig. and Ex.

1891. Therefore the Lord thought of subjugating (His first Rational). That, when subjugated, it would become spiritual and celestial. What it would be if not subjugated. Tr.

1944. When man wants to subjugate this evil and falsity.

2795^e. Through temptations to subjugate the Hells.

4227. Had sought by art and deceit to subjugate the minds of others . . .

6567². Subjugates in the Natural the delights of the love of self and the world . . . until at last this subjugation becomes one of his pleasures.

6666. The intention of subjugation. Sig. and Ex. . . 'To make to serve'=subjugation, here, the intention of subjugation, because they are in a continual endeavour of subjugating (those in the truths of the Church). 6668. 6896. 8136. 8152. 8291.

—². This intention of subjugation . . . among the evil from Hell, has been made known. Such is their

endeavour and intention of **subjugating** those in good and truth that it cannot be described. Ex.

[A.] 6800. The grief on account of the endeavour of the **subjugation** of the truth of the Church. Sig.

7204. That the Lord will fully deliver them from the endeavour of **subjugation**. Sig. 8153.

8700⁵. They would **subjugate** the Angels themselves.

9278³. The Hells continually endeavour to infest, nay, to **subjugate** with a man the things of Heaven.

9715³. His victories and **subjugations** of the Hells. Sig. 9809¹. 10655².

—⁶. That the **subjugation** of the Hells, etc. . . are (His) justice and merit. Sig. 9937³.

10655⁴. For through the **subjugation** of the Hells by the Lord . . . is all deliverance from evil.

10828. The Lord saved the human race by this: that He **subjugated** the Hells . . . The **subjugation** of the Hells, etc. were effected through temptations admitted into His Human, and through continual victories then. N. 302, Refs. L. 3². E. 806².

— That the Lord **subjugated** the Hells, He Himself teaches in John xii. 27-31; xvi. 33, 34; etc. E. 806⁵.

H. 380². Dominion (in marriage) **subjugates**; and a **subjugated** mind has either no will, or an opposed will . . .

559². (The nature of the love of self is seen in those who) **subjugate** provinces and kingdoms.

N. 301. That the Lord, from His Human, **subjugated** the Hells while in the world. Refs.

L. 12. That the Lord came into the world in order that He might **subjugate** the Hells . . . Gen. art. F. 34. 35. R. 67. T. 2.

33². He (thus) holds them mastered and **subjugated** to eternity.

W. 221². By the assumption of this Human He put on Divine omnipotence not only for **subjugating** the Hells . . . but also for holding them **subjugated** to eternity. Sig.

R. 265. 'Lo, the Lion' = the Lord: that from His Own power He **subjugated** the Hells . . . E. 309.

829. Therefore, when the Lord **subjugated** the Hells, He delivered not only the Angels from infestation, but also men . . . Sig.

829^e. When He executed the Last Judgment, by which He again **subjugated** the Hells: and unless they had been **subjugated** again, no flesh could have been saved; as He says in Matt. xxiv. 21, 22.

M. 291. See SUBJECT-*subicere*, here.

T. 84. For Redemption was the **subjugation** of the Hells, etc. 86. 115, Gen. art.

—². To **subjugate** the Indies . . .

117. The **subjugation** of the Hells may be illustrated by . . .

574. See SUBDUE, here.

596^e. If the internal man conquers, it . . . **subjugates** all the evils of the external man . . .

E. 439⁶. When the natural man has been **subjugated** . . .

Ath. 159. What else is meant by the death which He overcame . . . than the **subjugation** of the Hells? 182. 194.

Can. Redemption vii. 8. As the Lord **subjugated** the Hells . . . so He **subjugates** them with man.

Coro. xxiv. The first of Redemption was the total **subjugation** of the Hells.

Subjugation. *Perdomatio*.

Can. Redemption vii. 5. The end of all spiritual temptations is the **subjugation** of evil and falsity, thus of Hell; and at the same time the **subjugation** of the external man . . .

Sublime. *Sublimis*.

Sublimity. *Sublimitas*.

A. 1769². He saw things (in the Word) **more sublime** than human minds can apprehend.

1919^e. Even the **more lofty** philosophers . . .

8971. See nothing **more sublime** in the Word than in any other writing.

D. 3033. By **sublime** spiritual ideas . . .

4442. On a **sublime** idea concerning the Lord.

4826. The magnificence and **sublimity** (in the Inmost Heaven).

Sublime. *Sublimare*.

Sublimation. *Sublimatio*.

A. 5871^e. A kind of **sublimation** from these sciences . . .

H. 356². By the fire of celestial love it as it were **sublimes** . . .

W. 17^e. An Angel . . . by **sublimation** and approximation can rise above the degree of man.

P. 336^e. How the brain **sublimes** the blood.

M. 66². Every idea of man, however **sublimated**, is substantial . . .

145². This spiritual purification may be compared to that of natural spirits, which . . . is called **sublimation**, etc.

Sublunary. *Sublunaris*.

A. 1999³. The distance which appears in the **sublunary** world.

Submerge. *Submergere*.

Submersion. *Submersio*.

A. 6589. The Egyptians represented . . . the destruction (of the vastated Ancient Church) by their **submersion** in the sea Suph.

8277. 'To be **submerged** in the sea Suph' (Ex. xv. 4) = that they closed themselves in with falsities from evil.

T. 68^e. He must (then) be immersed and **submerged** in Hell.

D. 3220. He was driven to . . . Gehenna, that he might be **submerged** there.

3586. They began to tremble heavily, and to be gradually submerged.

E. 504²⁴. 'When thou passest through . . . the rivers, they shall not overwhelm thee' (Is. xliii. 2) = that reasonings from falsities against truths shall not corrupt. 518³³.

518³⁵. 'Then the waters had overwhelmed us' (Ps. cxiv. 4) = falsities, and the consequent destruction of spiritual life which man has through truths and a life according to them.

537⁹. 'Deliver me out of the mire lest I sink' (Ps. lxxix. 14) = out of the evil of falsity lest I perish.

560²¹. Occurs.

Submit. *Submittere.*

Submission. *Submissio.*

Submissive. *Submissus.*

2794. The submission (of Abraham). Sig.

3091. 'She let down her pitcher' = the submission of the recipients from power; (which is) that doctrinals, Knowledges, and scientifics apply themselves. There is a chain of subordination, thus of application, and consequently of submission, from the First of life . . . The things of a lower place . . . must be in submission; and without their submission there is no conjunction possible. The power here spoken of is from truth: this causes the things below to submit.

4267. The submission (of Jacob to Esau). Sig. and Ex. 4268. 4341², Ex.

4347. 'He bowed himself to the earth seven times' = the submission of all things.

—². (Why submission is required of man. See HUMBLE, here.) —³.

—³. Submission is predicated of truths. Ex.

4360. Sensuous scientifics and their truths, and their submission. Sig. and Ex.

4361. The affection of the truth of faith as to the exterior, and their truths, and their submissive introduction. Sig. and Ex.

4362. The affections of the truth of faith as to the interior, and their submissive introduction. Sig. and Ex.

4386. What this formula of submission involves.

5624. That through truth given gratis in the exterior Natural they should submit themselves as much as possible. Sig. and Ex. 5659.

5729. The temptation of the external man until they submitted themselves of their own accord to the Celestial Internal. Tr.

—⁹. The conjunction of the external man with the internal is not effected without temptation and spontaneous submission.

5757. That it is submitted from what is religious. Sig. and Ex.

5842. The submission of the natural or external man under the Internal. Sig. For when the good there submits itself, the truths there submit themselves; for truths are of good.

6138. A total submission. Sig. and Ex.

—². In order that He may render anyone blessed and happy, the Lord wills his total submission; that is, that he should not be partly his own and partly the Lord's; for there are then 'two masters.' . . . Total submission is also meant by . . . 'Whosoever loveth father and mother more than Me is not worthy of Me . . .' Ex. . . Total submission is also signified by . . . 'Lord suffer me first to go and bury my father' . . . That the submission must be total, is very evident from (the first great commandment). Ex.

6366. That truths will of themselves submit themselves. Sig. and Ex.

—^e. Such is the influx, that the Spiritual Kingdom may be kept in order through the Celestial one, and thus be submitted to the Lord.

6567. The submission of the things in the Natural under the Internal. Sig. and Ex.

— . Concerning this submission, it is to be known that the Spiritual Church cannot possibly be instituted with anyone unless the things in the external man have been submitted to the internal man. So long as truth alone . . . predominates . . . the external man has not been submitted to the internal; but, as soon as good dominates, the external man submits itself, and then that man becomes a Spiritual Church. Des.

8873. 'To serve' = submission. It (also) = Divine worship, because humiliation and submission are the essentials of worship. . . For life from the Lord inflows solely into a humble and submissive heart . . .

9180. Submission and service. Sig. and Ex.

N. 74. It matters not how they appear in the external form, whether haughty or submissive.

E. 629⁹. 'The hills of an age submitted themselves' (Hab. iii. 6) = that the Spiritual Church ('Noah') has perished.

Subordinate. *Subordinare.*

Subordination. *Subordinatio.*

A. 1752⁹. Good Spirits are subordinated to angelic ones, and these to Angels, so as to constitute one angelic Society. 1802, Ex.

1802. But this subordination is not of command; but is like the influx of internal things into more exterior ones; for the Lord's life inflows through the Third Heaven into the Second, and through this into the First . . . The interior or subordinated Angels do not know that this is the case, unless reflection is given them. Thus there is no subordination of command.

2781⁸. 'To ride on an ass' = that the Natural had been subordinated; 'on a foal . . .' = that the Rational had been subordinated.

—⁹. The natural man ought to serve the Rational; this the Spiritual; this the Celestial; and this the Lord: such is the order of the subordination.

3091. See SUBMIT, here.

3189. Affections are mutually subordinated . . . The Societies of Heaven are in such a form . . .

3264. The Divine truth, to which the affection of knowledges is subordinate. Sig.

[A.] 3409. 'Service'=all . . . that which is subordinate . . . thus truth . . .

3913². As man accedes to the one, the other is subordinated.

—⁴. The natural and the spiritual man are conjoined . . . when the things of the external man have been subordinated to serve the ends of the internal. Ex. and Tr. 4266.

4245. When truth is being subordinated to good . . . That there is such an inversion and subordination appears to those only who have been regenerated. . . (Such) cannot perceive that the truth of faith is subordinate to the good of charity.

4249. When good is subordinating truths to itself . . .

5126^e. With the regenerate . . . the interior Natural is subordinated to the Rational; and the exterior Natural to the interior . . . 5164.

5127. From the law of subordination . . .

5164. All things are called 'servants' which . . . are subordinate and subject to higher things . . .

5165. That the sensuous things of the intellectual part had been subordinated. Sig. and Ex.

5168². It treats in (Ex.xl.) of the subordination of the exterior Natural; which is to be subordinated for the reason that it may serve the interior Natural as a plane: for, unless it is subordinated, interior truths and goods have no place where they can be represented . . . and therefore, when there is no subordination, the man can have no interior thought; nor even any faith; for there is no comprehension . . . That which subordinates the Natural . . . is solely the good in which is innocence, which good is called 'charity.'

5247. Those with whom the Natural had been rightly subordinated appear with hair becomingly dressed.

5311. That the natural mind shall be subordinate and submissive. Sig. and Ex. 5338.

5786. For this reason the external man must be quite subordinate and subject to the internal; and, when it has been subjected . . . 7424.

6580². With the man who is a Spiritual Church . . . scientifics have been subordinated, and reduced into such an order that . . .

7293. The Sensuous and Corporeal . . . not subordinated to the Rational, is full of fallacies. Sig.

7773. (Respect for truth Divine) with those who were in subordination there. Sig. and Ex. For 'Pharaoh' = the primary ones who infested, under whom the rest were subordinate. The reason the subordinate ones are signified, is that with the evil, equally as with the good . . . there is a form of government; namely, dominations and subordinations. Without these, society would not hang together. But the subordinations in Heaven are circumstanced quite differently from the subordinations in Hell. (Continued under HEAVEN, and under HELL.)

8727. Primary truths which are subordinate in successive order to the truth which proceeds immediately from the Divine. Sig. and Ex. 8728, Ex.

8728. But in the sense determined to persons, it

denotes the Angels and the angelic Societies in such subordination and dependence . . .

8778². For there is no correspondence unless lower things, are, by subordination, subject to higher ones; but when they have been subjected, the higher things act into the lower ones exactly as a cause does into its effect.

9001². Then the Natural is subordinate to spiritual truth; and, when it has been subordinated, it is no longer at its own disposal, but is at the disposal of the spiritual truth under which it has been subordinated; and in this way what is natural becomes as what is spiritual . . .

9184. These (selfish) affections do indeed remain with the regenerate; but subordinated under the affection of truth . . .

9730^e. The internal man has then been subordinated to the external. Ex.

9828. All these ends are mutually conjoined and subordinated in such a manner that they regard one end . . .

—². For they are then under the . . . Providence of One who bends all to Himself according to the laws of subordination and consociation . . .

10792. (The destruction of order) is guarded against when there are higher and lower governors, among whom there is subordination.

H. 321. The Gentiles who . . . have lived in obedience and subordination . . . are accepted there.

389. All things in the Heavens . . . have been subordinated, exactly as, in Divine order, uses are subordinated.

390. The nature of the subordinations in the Heavens. Fully ex.

392^e. All (uses) have been co-ordinated and subordinated . . .

W. 251^e. This subordination (of the natural man to the spiritual) is from the conjunction of the Spiritual World and the natural . . .

263. Then is the natural mind disposed at the service of the spiritual, and is subordinated.

T. 186. Those in whom spiritual, moral, political, and scientific things have been thus subordinated . . .

395. While these three loves are rightly subordinated, they perfect the man; but, when not rightly subordinated, they pervert him. Ex. 403, Gen.art.

412². There are in the world higher and lower offices in subordination according to their more or less universal government . . .

680. Hence the subordinations (in empires and kingdoms,) by which all are co-ordinated as into a one.

Ad. 656². From this order it now appears what was the nature of the subordination instituted by Jehovah God at the first creation; namely, that it was alike in the universe and in man. There was such a subordination in the universe, in order that things which were lower might serve those which are higher; and that thus all things, by a succession of order, might serve Jehovah God Himself . . .

D. 2515. Honour is paid them for the sake of subordination . . . This is done for the sake of subordination and government in the Societies.

2518. What a phantasy it is to want to come into Heaven, that is, from pride to form a Society . . . where others have been subordinated to him! . . . For there exists no such subordination (there). Ex.

3167. To those who have been born (kings), and who are good, there is shown, by well-behaved Spirits, a certain kind of subordination . . .

5001. Some (there) have a life of exercising command . . . and from this sphere [there results] subordination.

5963. The Russians are not so wicked as the rest in Christendom: they are in great subordination . . . They can be kept in good affection from the fact that they are in obedience and subordination. . . But they are but little intellectual.

D. Love xvi. Affections are loves, but subordinate to the general love as to their lord or head.

Subservient. See under SERVE.

Subside. *Subsidere.*

Subsidence. *Subsidentia.*

See under FALL DOWN.

W. 205^e. Subsiding into a plane.

R. 343. By the subsidence and approach of the Heavens.

675^e. He sank down into Hell.

676³. They are disposed into Societies, which afterwards sink down.

M. 263^e. Such of us as torture others . . . sink down . . . into a certain prison. T.661⁸.

264³. They sank down deeply into their Hells.

514³. Being convicted, they sink down.

D. 4926. That rock began to subside. 4927.

4930^e. Then that city subsides into the deep.

4944. See LAST JUDGMENT, here. 4975. 4977. 5053. 5057. 5064. 5202. 5418. 5650. 5792. J.(Post.)135-138.

5016. See LONDON here. J.(Post.)12.

Subside. *Residere.*

D. Min. 4698. They are tortured until the cupidity subsides.

Subsidiary. *Succenturiatus.*

Bear subsidiary aid, To. *Succenturiare.*

A. 4407. Certain animals . . . have as it were two subsidiary brains within the orbits . . .

5219. The truths with Angels, Spirits, and men are subsidiary lights; but they have their light from the Divine truth . . .

5391. The subsidiary kidneys.

H. 567. The heat of the body is excited by the heat of its spirit, and bears subsidiary aid to it.

W. 93^e. The natural sun [acts] through the influx of spiritual heat, to which it renders subsidiary aid. 106. 153^e.

399^e. As the subsidiary life of the body depends on the heart alone.

M. 104^e. (They said) that conjugal love is heat, which becomes potency if the subsidiary heat of the sun is added to it.

375^e. The malignant character of the atmosphere appears to be . . . a subsidiary cause.

E. 1211⁴. In Heaven. . . things come into existence through the forces of light and heat from the Sun . . . without subsidiary and auxiliary forces through light and heat from the sun . . .

D. Wis. xii. 3². To which the light and heat of the sun bears subsidiary aid.

Subsist. *Subsistere.*

Subsistence. *Subsistentia.*

See under EXIST.

A. 775. As it comes forth—*existit*—from the Lord in this way, so it also subsists; for subsistence is a perpetual coming forth—*existentia*.

1807⁴. Those in Divine ideas never stop in the objects of external sight.

1950². No evil can subsist (or stay) in a sphere where good is.

2173². Without this marriage, nothing in nature would subsist.

2323. Without a Church somewhere in the world, the human race could not subsist. Ex.

2998. Without this connection (with the Spiritual World), neither man, nor any part of him, could subsist for a moment; for all his subsistence is thence.

2999. From this is the coming forth—*existentia*—and subsistence of all things.

3483². The learned know that subsistence is a perpetual coming forth; but still it is contrary to an affection for what is false . . . to say that nature continually subsists, as it has come forth—*existit*—from the Divine of the Lord. As, therefore, each and all things subsist from the Divine, that is, continually come forth . . . it follows that the visible universe is a representative theatre of the Lord's Kingdom . . .

3627. Nothing can come forth and subsist from itself . . .

3648². Man believes not in any influx from the Spiritual World . . . although he might know that nothing can subsist except through [the fact] that it has existed, (or come forth); that is, that subsistence is a perpetual coming forth; or, what is the same, production is continual creation.

4044^e. There is not anything which can subsist from itself, but from something else; and this again from something else; and, finally, from the First; and this through a connection of correspondences.

4322^e. All the smallest particulars in man come forth (from the correspondence between Heaven and man), and therefore they also subsist from it; for subsistence is a perpetual coming forth. 4525. (See CORRESPOND, here.)

[A.] 4523³. (Thus) whatever is in the world . . . does not come forth—*existat*—from itself, but from what is prior to itself; and this . . . from what is prior to itself; and so on even to the First, from whom the sequents come forth in order. And, as they come forth thence, they also **subsist** thence; for **subsistence** is a perpetual coming forth. Hence it follows that each and all things, down to the ultimate things of nature, have not only come forth from the First, but also **subsist** from the First; for, unless they perpetually came forth, and unless there were a continuous connection from the First, and thus with the First, they would perish in a moment. (Continued under EXIST, at A.4524.)

4529^e. They could scarcely **subsist** for blessedness (there).

4931. Unless there were such a correspondence of man with Heaven, and through Heaven with the Lord, he would not **subsist** for a single moment. All these things are held in connection by influx. 5377².

5116³. (Such) do not consider that **subsistence** is a perpetual coming forth; or, what is similar, that propagation is a perpetual creation.

5377. Without correspondence with . . . the Spiritual World, nothing ever comes forth and **subsists**, for the reason that it has not any connection with what is prior to itself; nor, consequently, with the First. . . That which is unconnected, and thus independent, cannot **subsist** for a single moment; for the reason it **subsists** is its connection and dependence upon that from which is all existence (or coming forth); for **subsistence** is a perpetual coming forth.

6040. For to **subsist** is perpetually to come forth—*existere*. (Continued from EXIST, here.)

6056. For it is a universal canon that nothing can **subsist** from itself. . . So with man: he as to his external cannot **subsist** except from the internal, and through it; nor can the internal man **subsist** except from Heaven and through it; and neither can Heaven **subsist** from itself, but from the Lord, who alone **subsists** from Himself. Influx is according to existence (or coming forth) and **subsistence**; for all things **subsist** through influx. But that each and all things **subsist** from the Lord through influx, not only mediately through the Spiritual World, but also immediately, in both mediates and ultimates, will be demonstrated in what follows.

6465. Hence it is that every formation comes forth—*existat*—separated from every other; but still so that the posterior depends upon the prior, inasmuch that it cannot **subsist** without the prior. . .

6482. *He* does not consider that nothing can **subsist** unless it perpetually exists (or comes forth); for, as is known in the learned world, **subsistence** is a perpetual coming forth; thus conservation is a perpetual creation.

7270^e. Unless this were so, a formed thing could not possibly **subsist** and act.

9237^e. An Earth could not **subsist** without a human race. Ex.

9327². All things **subsist** through the Divine truth. (See EXIST, here.)

9336⁴. All things in Heaven come forth according to this order, and **subsist** according to the same; for to **subsist** is to perpetually exist (or come forth). In order, therefore, that Heaven may come forth in man, it is necessary that he receive the Divine truth. . .

9430². In the ultimate, interior things **subsist** and quiesce.

9481³. Everything unconnected with the Divine perishes. . . Nothing can ever come forth—*existere*—without what is prior to itself, thus without the Divine. . . consequently it cannot **subsist**; for to **subsist** is to perpetually come forth—*existere*.

9500. Thus the consistence and **subsistence** of Heaven. Sig. and Ex.

9502. Existence and **subsistence** in perpetuity and without change. Sig. . . For through the Divine sphere. . . Heaven has come into existence and was created; and through the same it **subsists** and is conserved; for **subsistence** is a perpetual coming forth; and conservation is a perpetual creation.

10252². As celestial good thus comes forth—*existit*—through truths in their order, so it afterwards **subsists** in the like order through the same truths; for **subsistence** is a perpetual coming forth. And, when it **subsists** just as it had come forth—*existit*—, it is complete; for then the higher things **subsist**, rest, and repose themselves in order upon the lower things as upon their planes; and upon the extremes or ultimates, which are sensuous scientific truths, as upon their foundation.

10614². Hence the connection of all things, and the influx according to the connection, and the consequent **subsistence** of one thing from another.

H. 9. For to **subsist** is perpetually to come forth.

94^e. From this correspondence, man **subsists**; for man **subsists** from no other source than Heaven.

100^e. Thus it is the Corporeal of man. . . upon which, as upon its basis, Heaven **subsists**.

106. All things which come forth—*existunt*—in nature. . . are correspondences; (for the reason that) the natural world. . . comes forth—*existit*—and **subsists** from the Spiritual World; and both from the Divine. It is said that it also **subsists**, because everything **subsists** from that from which it comes forth—*existit*; for **subsistence** is a perpetual coming forth; and because not anything can **subsist** from itself, but from what is prior to itself, thus from the First; and therefore, if it is separated from this, it entirely perishes and vanishes away.

270⁴. They stop at the first step.

294. Every Spirit. . . **subsists** by influx from (the Society to which he belongs).

297. Mediate influx **subsists** through immediate influx.

301. The conjunction of Heaven with the human race, and of this with Heaven, is such, that the one **subsists** from the other. J.9⁸.

303. They know, when they think, that nothing can **subsist** from itself, but from what is prior to itself, thus all things from a First; and that the connection with what is prior to itself is like that of an effect with its effecting cause. (Continued under EXIST.)

315. Divine order never halts in the middle . . .

340^o. Infants (there) do not advance beyond early youth, but remain in it to all eternity. M.411^o. 444^o, Ex.

536. An equilibrium in which all things subsist.

J. 9. Creation . . . proceeded to its ultimates, and then first subsisted.

—³. When man (becomes a Spirit) he does not subsist upon his Own basis; but upon the general basis, which is the human race.

— . No Angel or Spirit can subsist without man; and no man without Spirit and Angel. (Thus) the human race and the angelic Heaven make a one, and they subsist mutually from each other . . .

W. 152. The sun (must be) the first of creation; for all things in its world subsist from it; and, because they subsist from it, they have existed (or come forth) from it. The one involves and bears witness to the other. For all things are under the sun's view, because it determined—*posuit*—that they should be; and to keep under its view is to determine continually; and therefore, also, it is said, that subsistence is a perpetual coming forth. Ex.

160. There are such things (as spaces), because creation ceased there, and subsists in its state of rest.

P. 3^o. For sustentation is perpetual creation; as subsistence is a perpetual coming forth.

R. 343. The Angels (then) cannot remain in their state of love and wisdom.

533^o. The reason the Church in the Heavens does not subsist unless it has been conjoined with a Church on earth. Ex. . . The internal with man does not subsist in its state, unless the external is conjoined with it. Ex.

M. 86. For thus subsistence or conservation is perpetual coming forth, or creation.

387^e. Ends progress . . . down to the terminus, in which they subsist or cease.

444^o. As (evil) does not prevail against good, it stops in the endeavour.

447. Every man becomes . . . successively rational; and, if he does not halt there, he becomes spiritual.

I. 4. That the world has come forth—*existit*—from the sun, and not the converse, is evident from the effect of the cause, in that the world in each and all things of it subsists by means of the sun; and subsistence demonstrates coming forth *existentiam*; and therefore it is said that subsistence is a perpetual coming forth . . . 9.

9. That . . . through the (natural) sun the world of nature has come forth—*existit*—and subsists. Gen.art.

T. 106^o. The man who halts in the first state . . . is like . . .

118. Without that Redemption . . . the Angels would not have been able to stay in a state of integrity. Gen.art. 579.

154^o. If this were done, both (the heart and lungs) would stop.

497. Would not his thought (then) come to a stand?

590. In elevation as to the understanding, while the love of the will stays below . . .

Ad. 635. Interiors are distinct from exteriors thus: that the former can come forth—*existere*—and subsist, without the latter; but not the converse; for exteriors come forth from their interiors. For . . . all things come forth from an inmost or first, as from their simple; and, because they come forth from it, they also subsist from it; for subsistence is a perpetual coming forth.

1457^o. Perpetual coming forth; that is, subsistence . . .

D. 3270. They halt at the ninth use.

E. 665^o. For without a Church . . . the world cannot subsist. Ex.

1085^o. For the Heavens subsist upon the human race as a house on its foundation; and hence the wisdom of the Angels in like manner subsist upon the knowledge, intelligence, and wisdom of men from the sense of the letter . . .

1207^o. Lastly, the terraqueous globe was created, in order that there might be ultimate matters there, into which everything spiritual might cease, and in which creation might subsist . . .

1215^e. Yet it is an eternal truth . . . that sustentation is perpetual creation, as subsistence is perpetual existence (or coming forth).

De Verbo 3^o. All the Celestial inflows into the Spiritual; and the Spiritual into the Natural; and, into the ultimate of this, which is the Corporeal and Material, it ceases, and there subsists. Without such an ultimate, into which the intermediates may inflow, subsistence is impossible . . .

D. Wis. viii^o. That from this Spirits and Angels derive the ability to subsist and live to eternity. Ex.

Substance. Under ACQUIRE.

Substance. *Substantia*.

Substantial. *Substantialis*.

Substantialiter. *Substantialiter*.

Substantiate. *Substantiatius*.

A. 179. As soon as the interiors of the body grow cold, the vital substances are separated from the man, wherever they are, even if enclosed in a thousand labyrinthine interlacings. D.1104.

272^e. That man (when like a wild animal) can reason . . . he has from the spiritual substance through which the Lord's life can inflow.

444. Must the internal sight, or thought, not have an organic substance from which [to operate]?

731. 'To destroy every substance which I have made' (Gen.vii.4)=the proprium of man, which is as if destroyed when it is vivified.

801^e. See SUBJECT, here. 4223. H.434.

808. 'He destroyed every substance' (Gen.vii.23)=the cupidities which are of the love of self. 'Substance' is predicated of voluntary things, because all things

with man arise, that is, come forth and subsist, from the will. The will is the very substance of man . . .

[A.] 1533^e. Unless Angels were organic substances, they could neither speak, see, nor think.

1808^e. The reason all things on the Earth come forth not ideally, but actually, is that all things both celestial and spiritual, which are from the Lord, are living and essential, or, as they are called, substantial; and therefore they come forth actually in ultimate nature.

2162^e. 'As it were the substance of heaven as to purity' (Ex. xxiv. 10). (=the translucence of the angelic Heaven. 9408.) E.69.

2475^e. The spirit (of man is) his purer substance annexed to the things of his body.

2487. The exterior memory . . . is an organic something formed from the objects of the senses . . . in the substances which are the beginnings of the fibres . . .

2576^e. For (the garments of the Angels) are real substances; thus essences in form.

3318^e. These vessels . . . are those called truths, and in themselves are perceptions . . . of the changes of state according to which come forth the variations which take place in the most subtle substances.

3484. To this life (from the Lord) correspond the forms which are substances, and which are so vivified by the continuous Divine influx that they appear to themselves to live from themselves.

3726^e. Knowledges and truths are Things no more abstracted from the purest substances, which belong to the spirit of man, than sight is abstracted from its organ . . . There are purer substances, which are real, from which (the Knowledges and truths) come forth, whose variations of form, when animated and modified by the influx of life from the Lord, present them . . . As these forms or substances are not visible to the bodily eye, man (now) apprehends no otherwise than that Knowledges, and thoughts, are abstracted Things. Hence the folly of our age: that men do not believe they have a spirit within them which will live after the death of the body, when yet this spirit is a substance much more real than the material substance of its body . . .

4105. 'Acquisition'=truth; and 'substance,' good. (See ACQUIRE, here.)

4224. See FORM, here. 5807^e. 5847^e. 6326. 7408. W.42.

4411^e. When this (Divine light which is) truth inflows into the First Heaven . . . it is received substantially, and appears as a paradise, etc.

4653^e. There are Spirits who relate to parts still more interior, even to those substantiated ones which are nearer to the spirit, and which at last are in the spirit . . .

4659. The spirit of man is in his body . . . and is its purer substance, in both its motor and sensory organs, and everywhere else . . .

5084^e. It is a consequent fallacy . . . that there are simple substances, which are monads and atoms . . .

5145. For in the head are all substances and forms in their beginnings.

6465. The like is the case with the modes and forces which proceed from them as substances. Ex.

6467^e. So man, while he lives (here), induces on the purest substances, which are of his interiors, a quality according to which the Lord's life is received.

6608. The intellectual light . . . enlightened the substances of the interior sight . . .

7004^e. For the Divine truth itself is the one only substantial thing . . . 8861^e. 9410^e.

7270^e. The truth which proceeds immediately . . . cannot be received by any finite living substance; thus not by any Angel.

—^e. This may be evident from the maxim . . . that substance which is substance is one only; and that all other things are formations thence; and that in the formations this one only substance reigns, not only as form, but also as non-form, as in its origin.

7408. The two substances of the brain—cortical, and medullary.

8455^e. Whereas peace affects the inmost things of all—the first substances, and the beginnings of these substances with man; and thence derives and pours itself forth into the substantiates and derivatives, and affects them . . .

9327^e. Of thought (such) perceive nothing essential, still less, substantial; although they know that thought rules the whole body . . .

H. 418. (The correspondence of Heaven with man, is a correspondence) also with the organic substances which interiorly receive the influx of Heaven, whence man has interior activities of service to the operations of his mind; for whatever comes forth—*existit*—interiorly in man, comes forth in forms which are substances; for that which does not come forth in substances as its subjects is nothing.

L. 35^e. The Lord has put on a Human from the Father, which in itself is like His Divine, and thus substantial.

—¹⁰. As His Body was now not material; but Divine substantial, He came to the disciples when the doors were shut; and, after He had been seen, He became invisible . . .

W. 5^e. The Sun . . . cannot create anyone immediately from itself . . . but it can create from substances and matters so formed that they can receive heat itself and light itself . . .

40. That the Divine love and the Divine wisdom is substance, and that it is form. Gen.art. (See SUBJECT, here, and at 41. 42; and FORM, at W.42.)

—^e. Love and wisdom are the real and actual substance and form, which make the subject itself.

44. That the Divine love and the Divine wisdom are substance and form in itself . . . Gen.art.

174. The spiritual atmospheres are discrete substances, or least forms, which originate from the Sun; and, as they receive the Sun singly and severally, the fire of the Sun, thus divided into so many substances or forms . . . becomes heat . . . (So) the natural atmospheres are discrete substances and least forms which originate from the sun . . . which also receive the sun

singly and severally, and store up its fire in themselves . . .

196. When it is said that degrees are such . . . it is meant that **substances** are such in their degrees.

197. This can be applied . . . to the organic **substances** which are the subjects of the thoughts and affections . . . In all these, the first is the solely Regnant in the sequents: nay, is the one only thing in them. Ex. . . The **substance** which is **substance** in itself is the sole **substance**.

198. (Thus) the Divine, which is **substance** in itself, or the one and only **substance**, is the **substance** from which are each and all things which have been created . . .

200^e. Forms are **substances**. (Continued under FORM.)

204. The reason (simple things are more perfect than composite ones) is that the former are . . . less covered over with **substances** and matters devoid of life . . .

207^e. (Degrees) are successive compositions . . . from the simples which are their first **substances** or matters.

209. All the Civil, Moral, and Spiritual is not anything abstracted from **substance**; but they are **substances**; for as love and wisdom . . . are **substance**, so in like manner are all Things which are called civil, moral, and spiritual. These can indeed be thought of abstractedly from **substances**; but still, in themselves, they are not abstracted. (Continued under SUBJECT; and at 210.)

—^e. By **substance** is also meant form; for **substance** is not possible without form.

229. It is asserted by some that there exists—*detur*—a **substance** so simple that it is not a form from lesser forms; and that out of that **substance**, by accumulations into masses, **substantiated** or composite things come forth—*existent*; and, finally, the **substances** which are called material. But still such most simple **substances** are not possible. For what is **substance** without form? It is that of which not anything can be predicated; and out of an entity of which nothing can be predicated, not anything can be made up by accumulations into masses. That there are things innumerable in the first created **substances** of all things—which are the least and most simple ones—will be seen in what follows, where forms are treated of.

254. So do the **substances** or forms of the spiritual degree in man (contract themselves) from evils and the derivative falsities; for these are heterogeneous.

257^s. Man's natural mind consists of spiritual **substances**, and at the same time of natural **substances**. Thought is effected from its spiritual **substances**; but not from its natural **substances**. The latter **substances** recede when the man dies; but not the spiritual **substances**. And therefore this same mind, after death . . . remains in a like form . . . The natural **substances** of this mind, which recede by death, constitute the cutaneous covering of the spiritual body . . . Through this covering, which has been taken from the natural world, their spiritual bodies subsist; for the Natural is the *ultimum continens*.

260^e. For the natural mind consists not only of **substances** of the Spiritual World, but also of **substances** of the natural world; and the **substances** of the natural world, from their very nature, react against the **substances** of the Spiritual World; for the **substances** of the natural world are, in themselves, dead; and are acted on from without by the **substances** of the Spiritual World; and things which are dead, and are acted on from without, from their very nature resist, and thus from their very nature react.

270. The natural mind derives its form, in part, from the **substances** of the natural world; but the spiritual mind solely from **substances** of the Spiritual World.

273. The quality of the natural mind in its substantial form . . . from the **substances** of both worlds in the brains . . . (Continued under SUBJECT.)

283. Everyone who thinks from clear reason sees that all things have been created out of a **substance** which is **substance** in itself; for this is the *Esse* itself from which all things which are can come forth—*existere*; and, as God alone is **substance** in itself, and thence *Esse* itself, it is evident that the coming forth—*existentia* of Things is from no other source. Many have seen this . . . but have not dared to confirm it . . . lest they might think of the created universe as God . . .

300. There is one only **substance** from which all things are; and the Sun of the Spiritual World is that **substance**; and, as the Divine is not in space, and as it is the same in the greatest things and in the least, so in like manner with that Sun, which is the first proceeding of God Man. And, further, this one only **substance**, which is the Sun, proceeding according to continuous degrees . . . and at the same time according to discrete degrees . . . presents the varieties of all things in the created universe.

302. Finally, in ultimates (the atmospheres) become so compressed and inert, that they are no longer atmospheres, but **substances** at rest; and, in the natural world, fixed, such as are in lands (or earths), and are called matters. From this origin of **substances** and matters, it follows, first, that these **substances** and matters are also of three degrees; secondly, that they are held together in connection among themselves by the encompassing atmospheres; thirdly, that they have been accommodated to produce all uses in their forms.

303. That such **substances** or matters as are in lands have been produced from the sun through its atmospheres. Ex.

—². It follows that when the activity and expansion (of the atmospheres) cease in ultimates, they become **substances** and matters such as are in lands; and which, from the atmospheres from which they have originated, retain in themselves the effort and conatus of producing uses.

304^e. That there are degrees of both kinds in the leasts of all things, is because the spiritual Sun is the one only **substance** from which are all things.

305. That in the **substances** and matters from which are lands there is nothing of the Divine in itself; but that still they are from the Divine in itself. Ex.

—, Nevertheless by continuation from the sub-

stance of the spiritual Sun (the atmospheres) have brought with them that which was there from the Divine, which was the sphere encompassing the Lord. From this sphere, by continuation from the Sun by means of the atmospheres, have originated the substances and matters from which are lands.

[W.] 307. That all uses . . . are in forms; and that they receive the forms from the substances and matters such as are in lands. Gen.art.

310. For the substances and matters from which are lands are the ends and terminations of the atmospheres which proceed from the spiritual Sun as uses. And, as the substances and matters from which are lands are from this origin, and their congregates are held together by the circumpressure of the atmospheres, it follows that they have thence a perpetual conatus of producing forms of uses. Ex.

— (Thus) seeds of every kind . . . are impregnated by the most subtle substances, which can have no other than a spiritual origin . . . and then, through conjunction with matters from a natural origin, they can produce forms of uses . . .

311. In ultimates, the atmospheres become such forces, by which the substances and matters such as are in lands, are actuated into forms . . .

313. The first forms are the substances and matters from which are lands, in their leasts; the second forms are congregates of these; the third are from (animal and vegetable remains). (Continued under FORM.)

373. (The will and understanding are organized of the purest substances. See FORM, here.)

388^e. The material form (of man) is added to the spiritual form . . . in order that he may draw to himself, from the purer substances of the world, a fixed containant of spiritual things; and may thus continue and perpetuate his life (after death).

432. The initiation of man in the womb . . . is from spiritual substance . . .

P. 5. The spiritual Sun is not only the first substance, but is also the only one from which are all things. And, as it is the one only substance, it follows that that substance is in every created thing; but with infinite variety, according to uses.

6. It is acknowledged by many that there is one only substance, which is also the first from which are all things; but what the nature of that substance is, is not known. It is believed that it is so simple that there is nothing more so; and that it may be likened to a point which is of no dimension; and that from an infinite number of such, the forms of dimension have come forth—*exstiterint*. But this is a fallacy, which originates from the idea of space . . . But it is the Truth, that the simpler and purer anything is, the more, and the fuller, it is. . . Thus in the first substance are the most wonderful, perfect, and beautiful things of all. The reason it is so, is that the first substance is from the spiritual Sun, which is from the Lord, and in which is the Lord. Thus that Sun itself is the one only substance; which, because it is not in space, is the all in all things, and is in the greatest and the least of the created universe.

—². As that Sun is the first and one only substance from which are all things, it follows that in that substance there are infinitely more things than can appear in the substances which originate from it, which are called substantiate, and, finally, material. Ex.

157. There is one only essence, one only substance, and one only form, from which are all essences, substances, and forms which have been created. This one only essence, substance, and form is the Divine love and the Divine wisdom, from which are all things which relate to the love and wisdom with man. It is also good itself, and truth itself, to which all things relate. And those [three things] are the life, from which is the life of all, and all things of life. Also this One Only and Itself is omnipresent, omniscient, and omnipotent. And it is the Lord from eternity. (These six propositions demonstrated *seriatim*.)

174. (No one knows) the things which are done by the Lord in the interior substances and forms of the mind . . .

279^e. (Such) do not know that affections . . . are mere changes of the state of the purely organic substances of the mind; and that thoughts . . . are mere changes and variations of the form of these substances; and that memory is the permanent state of these changes and variations. Ex.

— As affections and thoughts exist—*dantur*—in the brains, which is full of substances and forms, they are called forms purely organic. . . Thought is no more possible separate from substantial form, than sight is from . . . the eye . . . Examine the brain, and you will see innumerable substances, and in like manner fibres, and that there is nothing there which is not organized.

—⁷. (Thus) the operations of the purely organic substances of the mind are like (those of the viscera); with the difference that the operations of the organic substances of the body are natural, whereas those of the mind are spiritual; and the two make a one by correspondences.

—⁸. The nature of the changes and variations of state and form in the organic substances of the mind, which are affections and thoughts . . . may be seen as in a mirror from the changes and variations in the state of the lungs in speaking and singing. Ex. —⁹, Ex.

—⁹. All changes and variations of state in organic substances, are such that having once been made habitual they become permanent. Ex.

319^g. (These mental substances and forms with the good and with the evil. See FORM, here.)

M. 31². (They are then spiritual or substantial men; and a spiritual or substantial man sees a spiritual or substantial man as a natural or material man sees a natural or material man; but not conversely, on account of the difference between the substantial and the material, which is like the difference between the prior and the posterior . . .

66. There exists neither good nor truth which is not in a substance . . .

—². Every idea of man, however sublimated, is substantial; that is, affixed to substances. Moreover no substance is possible except in a form: a substance

not formed is not anything, because nothing can be predicated of it; and a subject without predicates is (inconceivable).

113³. In the Lord the Creator is Divine good and Divine truth in its substance itself; the *esse* of His substance is Divine good, and the *existere* (or manifestation) of His substance is Divine truth . . .

183⁴. In man's seed is his soul in a perfect human form covered over with substances from the purest things of nature, from which substances there is formed a body in the womb.

207⁵. That which is abstracted from the Material has appeared to you as nothing, thus as a vacuum; when yet (in the Spiritual World) there is a fulness of all things, all things (being) substantial and not material; and material things derive their origin from substantial ones. We are spiritual men, because we are substantial and not material . . . When the three newcomers heard mention made of substantial things, they thought it must be so, both because they saw written books, and because they heard it said that matters have originated from substances.

220⁶. This can be done thousands and thousands of times, because the soul is a spiritual substance, which has not extension, but impletion; and from which there is no taking away of a part; but there is a production of the whole, without any loss of it. Hence it is that this substance is just as fully in the least receptacles, which are the seeds, as it is in its greatest receptacle, which is the body.

315¹¹. You have known that the material body does not live and think, but a spiritual substance in that body, which you have called the soul . . .

316⁴. (Thus) in each substance, even the least, there is the Conjugal; and this is evident from the compound substances which are made up of simple substances; as, two eyes, two ears, etc.

328. These differences come forth from the fact that you, being now in the Spiritual World, are now in substantial things, and not in material ones; and substantial things are the beginnings of material ones. You are in beginnings, and thus in singulars, whereas we (men) are in derivatives and composites. You are in particulars, but we are in generals; and generals cannot enter into particulars . . .

I. 8⁵. The soul, being a higher spiritual substance, receives influx immediately from God; but the mind, being a lower spiritual substance, receives influx from God mediately through the Spiritual World; and the body, being from the substances of nature, which are called matters, receives influx from God mediately through the natural world.

16⁴. The atmospheres of the Spiritual World derive from their origin that they are substantial; and those of the natural world . . . that they are material.

17². Such must terminate the ideas of their thought in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff; and thus close up their understanding . . .

T. 20. That this one God is substance itself and form

itself; and that Angels and men are substances and forms from Him . . . Gen.art.

— . As God is *Esse*, He is also substance; for unless *esse* is substance, it is a mere abstract entity—*ens rationis*; for substance is a substantial—*substans*—entity; and that which is a substance, is also a form; for unless a substance is a form it is a mere abstract entity. And therefore both can be predicated of God; but in this way: that He is the one only, the very, and the first substance and form. 37, Ex.

29². Yet Angels and Spirits are substantial men . . .

— . This would be possible if there were no substantial extense there . . .

33. The spiritual Sun is from the substance which has gone forth from Him, the essence of which is love. . . . In the progress of creation . . . one thing was formed from another. (Continued under DEGREE.)

—². God first finited His infinity by means of substances emitted from Himself, from which came forth—*exstitit*—His proximate compass, which constitutes the Sun . . . Then, through the Sun, He perfected all the other compasses, down to the ultimate one, which consists of things at rest . . .

38³. Thus the human mind has been organized—interiorly of spiritual substances; exteriorly, of natural substances; and, finally, of material things. A mind whose delights are good, is organized interiorly of spiritual substances such as are in Heaven; but a mind whose delights are evil, of spiritual substances such as are in Hell . . .

52². ORDER is the quality of the disposition, determination, and activity of the parts, substances, or entities which make the form . . . In this definition, mention is made of substance, form, and state; and by substance we at the same time mean form, because all substance is form; and the quality of form is its state, the perfection or imperfection of which results from order.

53. That God is Order is because He is substance itself and form itself: substance, because all things which subsist have existed and do exist from Him; form, because all the quality of substances has originated and does originate from Him. Ex.

75³. The (heat and light) which proceed from the Spiritual Sun, and thence all things which, through them, come forth there, are substantial, and are called spiritual; and (the heat and light) which proceed from the natural sun, and thence all things which come forth through them, are material, and are called natural.

76³. Spiritual atmospheres, which in themselves are substantial, were created one from another . . .

—⁴. Keep in mind that the love and wisdom which make a one in God, are not love and wisdom in an abstract sense, but are in Him as a substance; for God is the very, the one only, and the first substance and essence, which *is* and subsists in itself.

79⁷. (There) they are in a substantial body; and a substantial man sees himself and his companions . . . just as a material man sees himself and his companions; for the Substantial is the primitive of the Material . . . The nature of that World differs . . . as much as does

the Substantial from the Material . . . or the Prior from the Posterior.

[T.] 90^o. Like the Wolffian simple substance, in which . . . are all things of the Son's merit, (and which) cannot be divided . . .

470^o. The finite things of which is (the spirit of man), are spiritual substances, which are in the Spiritual World, and are also brought—*collatae*—into our earth—*terram*, and stored up therein; and which, unless they were in it together with material things, not any seed could be impregnated from its inmosts, nor grow . . . nor could any worms be procreated from the effluviae from the earth—*terra*, and from the expiration of the exhalations from plants . . .

472^o. The (natural) sun consists of created substances, the activity of which produces fire.

568^o. You are now Spirits, in a substantial body . . .

771. He (then) lives a man in a substantial body . . .

798. The Angels instructed (Calvin) that he was now in a substantial body; and that previously he had been not only in the same, but also in a material one, which he had put on around the substantial one; and that the material body had been rejected, while the substantial one, from which man is man, still remained.

Ad. 643. (The soul) is the first and inmost substance out of which man is formed in the womb, and also after birth.

—4. There are four faculties . . . the soul, the intellectual mind, the lower mind, and the sensations . . . All these are real substances. 653, Ex.

654. From these (four) principal substances (of man) originate and are derived all things which are afterwards adjoined . . .

925. These things (regarding memory, etc.) do not fall into the understanding distinctly, unless it is known that there are higher and lower substances; for without substances no change of state is possible. The most simple substance of man is his soul itself, which is also the first and the highest one. From this is born the second substance, which is that in which these changes—the thoughts—are carried on. From this again is a third substance, in which come forth the changes of state which are called imagination. Here is the memory itself. To this next succeed the sensations; and the nature of the composite substances . . . called organs . . . in which the sensations come forth, may be evident to everyone, from anatomy . . . Such is their formation as to the substances themselves; for, unless there were real substances, which come forth actually, no thought would be possible; for thought is only a modification . . . 927, Ex.

2/1374. The substance itself, the essence of which is intermediate between natural and spiritual substance, is first of all (at death) loosed from its connections with terrestrial things, which are properly called the body, and is carried with him, because it includes that higher substance the essence of which is spiritual, and is called the intellectual mind . . . And this at the same time includes in itself the principal and purer substance of man, the essence of which is superecelestial, and is called, properly, the soul. 1378.

1377. Such is the appropriation of substances in each man, that they never agree with the substances of another. Ex.

D. 2329. Whence are the objects of thought (seeing that) Angels, Spirits, and men are only organic substances. Ex.

2366. See SUBJECT, here. 2367. D. Wis. v.².

2392^o. Therefore it is not to be doubted that (Spirits) are organic substances . . . (Such) do not know that spirits in the body, or Spirits separated from the body, are real substances, and, in man, such substances as have been conjoined with the material things of his body . . .

4293. Everything which is in the other life . . . is the Substantial itself, because it is the origin of all the substantial things in nature. There is a living Substantial there, or a purest Ethereal; and this is formed by the Lord into things so wonderful that they can scarcely be described.

4609. Ideas are not anything else than changes and variations in the interior substances of which is the internal man . . . When the Lord's life inflows into these substances, the ideas which are called thoughts are presented. . . The interiors of man are real substances, more real than his exteriors. 4610, Ex.

E. 775^o. In the head are substances infinite in number, which appear like little spheres, and are called the cortical and the cineritious substance. From these proceed fibrils . . . from which is produced the medullary substance of the whole cerebrum, cerebellum, and medulla oblongata. From this medullary substance discernible fibres are protended . . .

837. As all men after death are the substances and forms of their love . . .

1084^o. From the food, when it has been made chyle . . . the substances which are the origins of the fibres draw their spirit . . .

Ath. 74. It is said that there is one substance, or essence (in the Trinity), when yet there is a specific difference (in the old Church idea of the three Persons). Ex. 108. 168^o. 169. 183.

J. (Post.) 263. Leibnitz speaks about the simple substance of Wolff.

D. Love xviii. Love is impossible except in a recipient form which is substantial.

xxi^o. In order that these several faculties may come forth in effect and in use, they have been made and wonderfully organized from created substances and matters.

D. Wis. ii⁴. In the Spiritual World, however, there is the Substantial instead of the Natural.

vii.². The spirit of man is not a substance separate from the viscera, organs, and members of the man . . . And therefore, when the connection between the body and spirit is loosed . . . there is only a separation of spiritual substance from material.

4. For the Substantial of the spirit has been adjoined to the Material of the body so fitly and unitedly, that there is not a fibril . . . where there is not the human of the spirit together with the human body.

viii.3. The substances in the Spiritual World appear as if they were material; but . . . as they are not, they are not constant. They are correspondences of the affections of the Angels; and they remain as long as the affections, or the Angels, remain, and disappear with them. It would have been the same with the Angels if they had been created there.

Can. God iv.8. Spiritual things are substantial, and natural things are material; and the latter have come forth, and subsist, from the former, as the posterior from the prior, or as the exterior from the interior.

Redeemer ix.3. The body of Christ, in so far as it was of the substance of the mother, was not life in itself . . .

Coro. 11. Man after death is not a material man, as before; but a substantial man. . . It is the mind, which is a substantial man, and is called the spirit, which undergoes Judgment.

Substantive. *Substantious.*

R. 10. Numbers are like certain adjectives to substantives . . .

Substitute. *Substituere.*

A. 947^e. They can pervert the thoughts . . . and substitute other things.

1316. Thus he detracts from the Lord what is His, and substitutes himself. 1813^d.

9186. 'To weigh' = to substitute in place of the former.

D. 2936. The deceitful send Subjects, (who) are substituted. Ex.

3057. So substitute others in their place (for punishment). 3416. 4277.

3449. When he was inculpated, he substituted the innocent. 3465. Ex.

J. (Post.) 82. The reason Mohammeds are continually substituted in place of the other . . .

3707. Whatever true or good was said by me . . . she substituted in place of it what is false or evil. (Thus) in place of Gehenna she substituted a bright white light, so that they might not know what I was saying.

3964. They want to substitute other persons.

Substitute. *Supponere.*

D. 3449. He wants to substitute the innocent. (Continued under SUBSTITUTE, above.)

Subterranean. *Sub terra.*

J. 58^d. They dwelt under the earth for fear of robbers. —5. Most (of the Papists of the dark ages) dwelt under the lands there, one stock under another. The whole anterior tract . . . was as it were excavated, and filled with monasteries . . .

R. 260. 'Neither under the earth' (Rev. v.3) = in the lower Heavens. . . The ultimate Heavens appear as it were under the lands . . . Each expanse is like a land under the feet of those who are there. . . And, as the lowest expanse is under the former, there are there those who are under the earth (or land). . . He who does not know (these facts), cannot know what is meant in the Word by 'under the earth,' and by 'the lower parts of the earth.' Ill.

Subtilization. *Subtilizatio.*

Subtilized. *Subtilisatus.*

T. 280^e. The Natural can never, by any subtilization, approach to the Spiritual so as to become it. Ex.

D. 3512. See SUTTLE, here.

Subtle. *Subtilis.*

Subtlety. *Subtilitas.*

Subtly. *Subtiliter.*

A. 947^e. By subtle deceit . . .

1124. They supposed themselves to be so subtle that . . .

1644. Evil Spirits who are more subtle than Spirits. Ex.

4214^d. Most people suppose that those are enlightened who . . . can speak more subtly and acutely about these things.

4227^d. For Spirits act more subtly than men. Ex. . . These were so subtle that . . .

4630. As these Spirits were invisible, I supposed that they were as subtle, and yet evil . . . For those who are . . . subtle in their matters of business are such. Des.

6312. There are Hells which are in a more subtle sphere. Ex.

6484. He was one of the subtle evil Spirits, because he had indulged in thought more than in discourse. Des.

6929. Whereas the men of our Earth see these things which have been written as subtle and elevated.

W. 205^e. As in a solid consisting of these three degrees, in the centre of which are the most subtle parts, around this the parts less subtle, and in the extremes . . . parts compounded of the former, and thus grosser.

310^e. Seeds . . . are impregnated by the most subtle substances, which can have no other than a spiritual origin.

D. 1738. (The skin and its coats) imbibe the most subtle things of the world, and transmit them to the brain.

2075. On the more subtle Spirits. Gen.art.

2745. They pride themselves on being able to be subtle . . .

2828. A subtle proposition [put forth] by certain ones.

2896. On the more subtle thought. Ex.

— His ideas, which he supposed to be so very subtle that more subtle ones would be impossible—if he were to see one of them with a microscope, he would see it . . . larger than the whole Earth . . .

2942. That the interior Spirits have a subtle perception. Ex.

3088. On the more subtle evil Spirits in the line of the zenith, at various heights.

3110^e. They are carried away by the cupidity of punishing anyone whatever in a subtle manner.

3123. On a subtle veil. Ex.

— They supposed that they were free because they were subtle, as if in what is purer. . . They were told

that their **Subtlest** appears to them as if it were the **Subtlest** of all things, just as is the case with others. . . . They disappeared with a kind of **subtle** veil into what was **more subtle** . . . 3123a.

[D.] 3135. A vision concerning the **more subtle** magical things. Des.

3214. There exhaled thence so much **subtle** poison that it excited the more deceitful Sirens.

3311. The **more subtle** evil Spirits above the head inflowed into my thoughts . . .

3312. At last there inflowed . . . the like still **more subtle**—so **subtle** that previously I had not perceived that **subtlety**, so that it was within the former **subtle** [influx]; and, when the intermediate Spirits perceived it, they wanted to seize on it . . . but they could not be otherwise than distinct; for those who were their **most subtle** ones could not enter into the more exterior **subtle** ones; nor these into the more interior **subtle** ones.

3313. The **most subtle** . . . were those who had been sons of the Most Ancient Church . . . 3354.

3466. As these were **more subtle**, they were in front, above . . . They who inflow **subtly**, and insensibly, were those who suppose such adulteries . . . to be holy.

—^e. They were greatly tortured; for they were thus let into **more subtle** ideas.

3485. (Dippel) acted very **subtly**. Des.

3512. Some (of the Dutch), when taken up into the sphere of the interior angelic Spirits, . . . the speech of their ideas was so **subtle** that I marvelled; nay, they were so subtilized that I scarcely perceived it . . . for through the **subtlety** they almost vanished from my perception . . .

3741^e. For the knee [denotes] that which is **more subtle**.

3842. The deceitful over head . . . sometimes inflowed so **subtly** that I did not know it was from them . . . To-day I observed how they inflow into the **subtle** thought of man . . .

3927². They who supposed themselves to be **most subtle** . . . were reduced into such grossness that they could only speak very grossly . . . The punishment succeeded from the highest grossness to a less one, and thus to a **more subtle** one . . . so that they can be punished in their fallacious **subtlety** also.

4189. That the evil who suppose themselves to be **subtle**, are grosser than all others. Ex.

—^e. Thus the **subtle things** of which they are composed are evil. Whereas they who are not **subtle** may be evil without, but not so evil within.

4784. They were **subtle** Spirits placed in concealment. Des.

5856. On the destruction of the **subtle** Spirits from the Mohammedans, Babylonians, and Reformed.

D. Min. 4565. (Anthony of Padua) is a **subtle** Spirit. Des.

4571. Ignatius . . . was **subtle**; but (seemed) to have been good.

4749. On Genii and **subtle** Spirits. Gen.art.

Ath. 222. Who, from this **subtlety** . . . thinks that God is one?

De Verbo vi⁴. For the Natural is gross . . . and the Spiritual is **subtle** . . .

De Conj. 81. They inflowed into my affections with such **subtlety** . . .

Suburb. *Suburbium.*

Suburban. *Suburbanus.*

H. 197². (The suburbs of the New Temple and Land, in Ezek.)

D. 3500. (The Dutch) have **suburban** houses.

5270^e. Beneath that **under-city-suburbio**, there was no other city.

5273. The visitation then entered that great **under-city-suburbium**.

E. 629⁶. 'The **suburbs**' (Zech. ii. 4) = the Church from those who will receive exteriorly the Divine proceeding from the Lord. . . . The spiritual natural are meant by those who are 'in the **suburbs**.'

Succeed. *Succedere.*

Success. *Successus.*

Succession. *Successio.*

Successive. *Successivus.*

Successively. *Successive.*

See under ORDER, and SIMULTANEOUS.

A. 63^e. Good Spirits (then) **succeed** (in place of evil ones).

1622². And this with **succeeding** varieties.

2162². Thus do things **succeed** one another in the Lord's Kingdom. Sig.

2500^e. The Lord introduced Himself **successively** . . . 2514². 2625⁴.

2625⁵. (In regeneration) celestial . . . and spiritual things are not implanted all together, but **successively**.

2632². It was these . . . which the Lord **successively** expelled from His rational . . . As this was not done at once—*una vice*, but **successively** . . . That He made His Rational Divine **successively**. Sig.

2649. The Human was made Divine **successively**. Tr. L. 32, Ill.

—². The Lord **successively** and continually . . . put off what was merely human . . .

3035^e. From **successives** is formed that which is simultaneous. (See SIMULTANEOUS at 5608².)

4379. Delay, and what is **successive**; and that otherwise they would not live. Sig. and Ex.

—^e. The **successive** state and method of the insinuation of good into truths. Tr.

4381. A **successive** state of preparation. Sig.

5131. Thus there is what is **successive** of correspondences from the Divine down to the ultimate Natural.

5144. The **successives** of the voluntary things. Sig. and Ex. 5152.

6451². In man there are an inmost, interiors, and ex-

teriors. All these . . . **succeed** in order . . . and according to the order in which they **succeed**, they also inflow. Ex. . . This order is called **successive**. (Continued under **SIMULTANEOUS**.)

6465. All things (both in man and in nature) come forth—*existant*—through **successive** formations. Ex.

6481. They have seen the evil . . . **succeed** in these things . . .

6824. These degrees (of the neighbour) are degrees in **successive** order . . .

7270². He who does not know how the case is with order in **successives**, cannot know how it is with influx. Ex. . . The Lord had (therefore) created **successives**, through which, as media, the Divine truth which proceeds immediately could be communicated. But the first [compass] from this **successive** was too full of the Divine . . . and therefore He created a further **successive** . . . and this **successive** is the truth Divine which is in Heaven. The first two are above the Heavens; and are as it were radiant belts which encompass the Sun . . . Such is the **successive** order down to the Heaven nearest the Lord . . . and thence [the compasses] are continued **successively** down to the Ultimate Heaven; and from that down to the Sensuous and Corporeal of man, which receives the influx last.

—³. (Thus) there are continual **successions** from the First down to the ultimates . . . And hence it is evident that through these **successions** there is a continuous connection of all things with the First Esse. Influx is according to these **successions**. For the Divine truth . . . inflows **successively**; and on the way, that is, near each new **successive**, it becomes more general, thus more gross and obscure . . .

—⁴. But it is to be well known that the truth Divine which inflows into the Third Heaven, also at the same time, without **successive** formation, inflows down into the ultimates of order . . . Hence the **successives** are held together in their order and connection.

7296². They who . . . from their **success** attribute all things to their Own prudence (there) learn magical things . . .

8397. 'They journeyed' = what is **successive** and continuous . . . (here) what is **successive** of life as to states of temptations. Ex. . . Thus 'journeyings' = changes and **successions** of states.

8455². It is believed that an evil person is in peace when he is glad and tranquil from the fact that all things **succeed** with him; but this is . . . the delight and tranquillity of cupidities . . . which is (there) turned into what is undelightful . . .

— In the other life, the exteriors are **successively** unrolled.

—³. The tranquillity, content, and gladness of mind from **successes**, are relatively nothing; for they affect only the externals . . . H.290.

8456². The exteriors with a regenerating man receive life . . . **successively**. . . The insinuation of life from the Lord with them is effected in **successive** order. Ex.

8603. 'Moses, Aaron, and Hur' = Divine truths in **successive** order. Ex.

—². As to truths in **successive** order. Each and

all things in universal nature come forth from the interiors in order; they are derivations and **successions**; but the interiors do not cohere with the exteriors by continuity; but are distinct, and are conjoined by exertions as of fibres through which are the communications. The nature of the derivations and consequent **successions**, in general, may be presented to the idea by fruits. Ex. . . All these things (the skins, pulp, seeds, etc., are in **successive** order; and are distinct from each other, and are also conjoined. Ex.

—⁴. In the animal kingdom (the derivatives in **successive** order) are much more perfect. The exteriors, interiors, and inmosts in it are also in **successive** order; and are distinct from each other, and are also conjoined; but they differ in this: that the forms in (this) kingdom have been created to receive life, and hence, as they are forms recipient of life in **successive** order, so also are the lives which thence result. Ex. . . Hence it may be evident what are Divine truths in **successive** order; for all things which are of life have relation to truth . . . The transits from one thing to another in **successive** order are called degrees.

8641. In Ex.xviii. it treats of truths in **successive** order, from the First to the ultimate. 8727. 8728, Ex.

9256². To destroy the falsities with such is to destroy the life itself; (therefore) the falsities must be extirpated **successively** . . .

9335². For goods and truths must remove (evils and falsities) by a **successive** implantation . . . If this is not done **successively**, and according to order, falsities which favour these evil loves will inflow. Sig.

9836². See **SIMULTANEOUS**, here. 9866.

9992. There are three things with man which follow in **successive** order: the Celestial, the Spiritual, and the Natural. Ex.

9994². The coming forth of Things in **successive** order, is circumstanced as end, cause, and effect. Ex.

10017. The work of Salvation in **successive** order. Sig. and Ex.

10099. (The Divine Spiritual) in the Natural **successively**. Sig. and Ex.

— For there are three things which **succeed** [one another] in Heaven: the Celestial, the Spiritual, and the Natural . . . They have been connected together by the influx, **successively**, of the one into the other.

—². It (therefore) treats here of the **successive** putting on of the garments of Aaron by his sons after him, by which is meant the **Successive** of the Thing in the Heavens.

— What what is **successive** is. Most of the learned have no other idea about **successives** than as of what is continuous . . . and because they have this idea about the **succession** of Things, they cannot conceive the nature of the difference between the exteriors and the interiors of man . . .

—³. But **successives** are not circumstanced continuously, but discretely; that is, distinctly according to degrees. Ex.

—⁴. For those who have an idea of **successives** as of what is continuous, cannot apprehend the Spiritual except as a purer Natural . . . Ex.

[A. 10099]⁵. Whereas they who have a just and distinct idea about *successives*, can in some measure comprehend that with the man who is being regenerated the interiors are *successively* opened; and that, as they are opened, they are also elevated into a more interior light and life . . .

10777. Unless his arts succeeded . . . the man could not be disposed to receive eternal life. Ex.

H. 163. All things with the Angels *successively* advance.

415. In process of time. P. 328.

486. Succeed one after another.

S. 38. In Heaven and the world there are *successive* order and *simultaneous* order. In *successive* order, one thing succeeds and follows after another, from the highest things down to the lowest . . . *Successive* order is like a column with steps from the top to the bottom . . . How *successive* order becomes, in the ultimate, *simultaneous* order. (Ex. under *SIMULTANEOUS*.) 65. W. 205.

W. 205. That in *successive* order the first degree constitutes what is highest, and the third what is lowest. (Fully quoted under *ORDER*.)

207^e. They are *successive* compositions. Ex.

255. The three degrees of the mind can be opened *successively*.

—². Hence beasts cannot think in *successive* order; but in *simultaneous* order, which is not thinking . . .

P. 12. The *Simultaneous* then makes what is *successive*. Ex.

175. When many such things succeed with those who do not believe in the Divine Providence . . . 250, Ex.

183². If he saw the Divine Providence oppose itself to his *successes* . . .

237. When he sees that machinations succeed . . . 249³, Ex.

296². To convert a dragon into a lamb . . . can only be done *successively*. Ex.

R. 678². The interiors of the human mind with every-one are in *successive* order and in *simultaneous* order. They are in *successive* order from the higher or prior things to the lower or posterior things of it. They are in *simultaneous* order in the ultimate or last things; but in the latter they are from interiors to exteriors, as from the centre to the circumferences.

802³. The (Apostolic) *succession* is a thing invented by that love.

M. 313. That the states of the minds of both proceeding in *successive* order inflow into the state of marriage . . . Ex.

— . That the last state is such as is the *successive* order from which it is formed and comes forth, is a canon . . .

T. 214². There are also degrees of purity according to which both (*successive* and *simultaneous*) order exist.

586. That man cannot be regenerated except *successively*. Ex.

Ad. 130. *Successive* and *simultaneous* order. 633.

D. 2563. Then all things succeed with him . . .

3541. They had thus become persuaded that whatever they did would succeed . . .

3747. From the *success* of their affairs, they had contracted the persuasion that they should attribute [all things] to their own prudence.

E. 641⁴. The *successive* states of the Churches have been like the *successive* states of a man who is being reformed and regenerated. Ex.

668^e. Lest the *successive* progression of Things according to order should be disturbed . . .

1086⁴. In *successive* order, things pure and perfect appear above, and those less pure and perfect appear below. The three Heavens are in *successive* order, one above another. (Continued under *SIMULTANEOUS*.)

Ath. 112. There are *successives* from the Lord through the Heavens to man, thus to ultimates. *Successive* order is not continuous, but discrete; namely, one thing from another, as in every Thing in the world. The more exterior things in *successive* order contain in themselves the *successives* in an order of their own, which order is called *simultaneous*. In this order, all the *successives* are together . . . the first things in which have been created more interiorly; and so on, down to the ultimate circumference. And, as, in the *simultaneous* things, the *successive ones* are together, therefore there is all strength in them.

—². When the Lord acted from primes through ultimates, He acted through all things, thus through the *successives* which were in order in the ultimates as in their primes.

Succedaneous. *Succedaneus*.

M. 190. The changes of both these states (before marriage), and the consequent formations of minds, proceed in *succedaneous* order according to their continual increments.

Succoth. *Succoth*.

A. 4389. 'Jacob journeyed to *Succoth*' (Gen. xxxiii. 17) = the state of the life of good from truth then. . . 'Succoth' = the quality of this state.

4391. Booths or tents = the Holy of truth, whereas tabernacles or tents = the Holy of good. The former are called '*Succoth*.' That this is the signification of '*Succoth*.' Ill.

4392. 'Therefore he called the name of the place *Succoth*' (id.) = the quality of this state . . . namely, the quality of the state of the Holy in truth from good then. For '*Succoth*' means 'tents,' and 'tents' = the Holy of truth. Ill.

7972. 'The sons of Israel journeyed from Rameses to *Succoth*' (Ex. xii. 37) = the first state of the departure and its quality.

8103. 'They journeyed from *Succoth*' (Ex. xiii. 20) = the second state after they had been delivered.

Succumb. See *YIELD*.

Such. *Talis*.

A. 4227. They who have been *such* (here), are *such* in the other life.

899². **Such** he remains. N.62^o.

1015³. Everyone is **such** as is his good.

H. 350². Man is **such** as is his will and understanding. 358.

480. After 2000 years, they were found to be altogether **such** as they had been described.

501. Man is altogether **such** as he is as to his interiors.

Suck. *Sugere, Exsugere.*

Suction. *Suctio.*

A. 2015³. 'To **suck** the milk of the gentiles, and the breasts of kings' (Is.lx.16)=to be endowed with goods and instructed in truths. (=the insinuation of celestial good and celestial truth. 6745³.) E.175³.

5180. A species of suction or drawing induced on the head by Spirits. Des. D.112S. 1129.

5608⁷. 'The infants, and those that **suck** the breasts' (Joel ii.16)=the innocent.

5620⁶. 'To **suck** honey out of the rock' (Deut.xxxii.13)=the delight from memory-scientificis-truths. E.314⁷. 374¹⁰. 411⁷.

6745². 'To **suck** the affluence of the sea' (Deut.xxxiii.19)=that they will then imbibe memory truth in abundance, or that it will be insinuated. 'To **suck**,' here, is the same word as 'to be suckled' in the following places. Ill. 6762. E.445⁵.

9780⁸. 'To **suck** oil out of the flint of rock' (Deut.xxxii.13)=to be imbued with good through the truths of faith.

M. 133. An infant knows only how to **suck**, (which) it has imbibed from the continual **suction** in the womb. T.335⁷.

T. 335³. *Eesugam*, occurs.

D. 1781. Said they would **suck** out the marrows.

2743. They **suck** out such things from (those) with whom they are.

2974. He wanted to **suck** out my blood.

E. 365³⁹. 'To **suck**' (Is.lxvi.11)=influx from the Lord.

410⁹. 'The **suckling-sugens**,' or 'suckling-lactens-infant' (Is.xi.8)=the good of innocence. 581⁵.

Suck in. *Insorbere.*

T. 448². The good were **sucking** in the delights of the evil.

470². Man **sucks in** by the lungs and by the pores . . .

Suckle. *Lactare, Laciere.*

Suckling. *Lactens.*

Suckles, One who. *Lactatrix.*

See under MILK.

A. 1736³. 'To lead the **sucklings**,' is predicated of His love or mercy.

3183. 'Those that **suck-lactentes**,' and 'those that give **suck-lactantes**,' are sometimes mentioned in the Word, and by the former is signified the first state of infants, which is a state of innocence . . .

—². 'She that gives **suck**' also=innocence; for of the giver and the receiver . . . a like state is perceived.

It is here said that they sent 'the nurse' or her who gave **suck**, to the intent that the affection of truth might be described: that it was from innocence.

—³. That 'a **suckling**,' in the Word, =innocence. Ill.

4378. 'The flocks and the herds are **suckling** with me' (Gen.xxxiii.13)=goods both interior and natural which as yet have not acquired Divine life. . . 'Sucklings'=recent goods; here, spiritual ones nascent in the Natural. Ex.

5236². 'A **suckling**, an infant, and a child'=the three degrees of innocence . . . and also the three degrees of love and charity. . . But the innocence of **sucklings**, etc. is only external; and man has no internal innocence until he has as it were been anew made a **suckling**, etc. 9390. 10132². E.314³.

—⁴. 'Out of the mouth of babes and **sucklings** Thou hast perfected praise' (Matt.xxi.16; Ps.viii.2)=that only by the way of innocence can praise come to the Lord. Ex. 5608⁸.

6745. '**Suckle** him for me' (Ex.ii.9)=that she should insinuate into him good suitable to the religiosity. 'To **suckle**'=to insinuate good. . . For a nurse, or one who **suckles**, =the insinuation of good. Ill.

10132⁷. Love is spiritual conjunction, and therefore it is added, 'He shall gently lead the **sucklings**' (Is.xl.11); for '**sucklings**,' and '**infants**'=those in the good of innocence. E.314².

T. 335⁷. That they can be **sucklings**, is from the continual suction in the womb.

E. 175⁴. 'Princesses shall be thy **sucklers**' (Is.xlix.23)=(the goods through which man is regenerated and nourished).

376¹⁵. 'The infant and **suckling** faint in the streets of the city' (Lam.ii.11). . . 'The infant and **suckling**' = those in the good of innocence; abstractedly, the good of innocence itself. 652²⁵.

710⁷. 'Woe to . . . them that give **suck** in those days' (Matt.xxiv.19)=lamentation over those who, then, receive the truths of good. . . For the milk which is **sucked**=truth from the good of love. It is said 'Woe to them' because in such a state those who receive truths cannot keep them safe; for Hell prevails, and takes them away, whence comes profanation. 721²¹.

—⁸. 'Blessed are the breasts which have not given **suck**' (Luke xxiii.29)=those who have not received genuine truths from the good of charity.

—⁹. 'Blessed are the breasts which Thou hast **sucked**' (Luke xi.27). Since 'to **suck** the breasts'=the regeneration of man, the Lord answered, 'Blessed are they that hear the Word of God, and keep it.' Ex.

863⁷. 'The **suckling**, with the old man' (Deut.xxxii.25)=innocence and wisdom.

Suddenly. *Subito.*

A. 9334². (Thus) the evils and falsities with an evil man cannot be removed **suddenly** . . .

9336². (Thus) the life of Hell with a man cannot be destroyed **suddenly**; for, if it were destroyed **suddenly**, he would completely expire; and neither can the life of

Heaven be implanted **suddenly**; for, if it were implanted **suddenly**, he would in like manner expire. Sig.

Suffer. Under PAY.

Suffer. *Pati.*

A. 952. He said that . . . he wanted to **suffer** . . .
1106^o. Some **suffer** things quite hard there; some, things not hard. These are what are called vastations.

1937^o. (Such) **suffer** themselves to be led equally by the evil and the good; and they **suffer** much from the evil.

2679^o. **Suffers** himself to be led by the Lord. 3573^o.

2973^o. When man **suffers** the Lord to dispose . . .
But, when man does not **suffer** the Lord to dispose . . .

3603^o. If he is such that he does not **suffer** himself to be regenerated . . .

3646^o. He who **suffers** spiritual light to inflow . . .

4122. In proportion as man **suffers** himself to be led (by Him).

4586. 'Rachel . . . **suffered** hard things' (Gen. xxxv. 16) = the temptations of interior truth.

5126^o. With those who **suffer** themselves to be regenerated . . . 5280^o. 6550, Sig. 6611.

5132^o. But this is grief on account of what they themselves **suffer**, (and is not the mercy of charity).

5555. They had (here) **suffered** themselves to be much seduced by the deceitful. . . The like happens to them there. These constitute the exterior skin.

6208^o. (Such) **suffer** themselves to be led away into all kinds of evils . . .

7032^o. They who are such because they do not **suffer** themselves to be led by the Lord . . .

7250^o. When they have **suffered** the extreme things (of vastation) . . . they are finally saved. 7251.

10729^o. (Thus) in proportion as man **suffers** himself to be led through good to truths, he is led by the Lord . . .

R. 98. 'Fear nothing of the things which thou shalt **suffer**' (Rev. ii. 10) = despair ye not when ye are infested by evils, and assaulted by falsities; because with those who are in goods as to life, and in falsities as to doctrine it cannot be otherwise. E. 121.

D. 5759a. They who had perceived delight in the fact that others were **suffering**, were cast out.

Suffer. *Sinere.*

A. 10430. 'Suffer Me' (Ex. xxxii. 10) = that it ought not to be so obstinately insisted upon. Ex.

Suffering. *Supplicium.*

D. 2583. Man is condemned to eternal **suffering**; for he has merited it; but, of the Lord's mercy, condemnation is at last taken away, but through vastations and **sufferings**, according to their actual sins . . .

3747. It is **suffering** sufficiently severe to dwell with dragons.

D. Min. 4793^o. He still persists, and therefore grievous **suffering** for him is imminent.

Suffice. *Sufficere.*

Sufficiency. *Sufficiencia.*

A. 5663^o. It could no longer **suffice** that the Divine Itself should inflow through Heaven . . . H. 101^o.

L. 41. These few [quotations] may **suffice**. E. 326^o.

M. 250^o. According to (their capacity of being wise) a **sufficiency** of wealth is given them.

293^o. On the **sufficiency**, etc. of this current of love, conjugal love depends.

433^o. This spiritual **sufficiency**, even in the Natural, will not be wanting at this day to those who approach the Lord, and abominate adulteries as infernal.

De Verbo 6. They insisted that natural theology **suffices**.

Suffocate. *Suffocare.*

Suffocation. *Suffocatio.*

Suffocative. *Suffocativus.*

A. 560. When (the antediluvians) became such, they were, as of themselves, as it were **suffocated**; for man cannot live without remains. 563, Ex.

562. (Their persuasion) is deadly and **suffocative**.

662. No Flood is meant here . . . but the expiring or **suffocation** of those who were there, when they were separated from remains . . . and consequently from the Heavens.

1035. That such a deadly and **suffocative** persuasion should no longer exist. Sig. and Ex.

1120. When at last there was no internal respiration of the breast, they were **suffocated** of themselves.

1270^o. They tried to kill me by their **suffocative** afflatus. 1879.

1271. I perceived that their Persuasive was **suffocative**.

1940^o. This Rational either **suffocates**, rejects, or perverts them.

2041^o. They either reject, or **suffocate** it.

2057^o. The love of self extinguishes, and **suffocates** the delights of others.

2284^o. These are what either extinguish, or **suffocate**, or pervert the influent truths and goods. 3743^o.

3891^o. It was foretold me, before I went to sleep, that there were many who were conspiring against me, with an intention to kill me by **suffocation**; but I paid no attention to their threats, because I was safe in the Lord. Ex.

3894. Hence the evil . . . when they come near the good (there), seem to themselves unable to breathe, but as it were to be **suffocated**. Ex. 4330^o. D. 3326.

3895. The Persuasive of evil and falsity, and also the Persuasive of truth, when the man is in a life of evil, is such (there) that it as it were **suffocates** others . . .

4104^o. With such a one, Truths and their affections . . . are either **suffocated**, rejected, or perverted.

4214^o. What was the light of Heaven with them, is either **suffocated**, as when the light of the sun falls upon something opaque . . .

4317^o. Is either reflected, perverted, or **suffocated**, 4612^o. 5032^o. 7491. 10232^o.

4320. Objects which suffocate the light, and pervert it . . .

5623^e. They either reject, **suffocate**, or pervert truths, as soon as they come to their ear, or into their thought.

6564. This influx, with the evil . . . is resisted and rejected, or is perverted, or **suffocated** . . . H. 297^e.

8939^e. For worldly and earthly things **suffocate** it . . .

9144. The loves of self and of the world . . . at last **suffocate** and extinguish all truth, and, with truth, good.

9281^e. When these approach an angelic Society, where there is respiration from the interior, they begin to be **suffocated** . . .

H. 360^e. Unless the affection . . . flows out into acts, which is done in the society of a number, it is **suffocated** . . .

398. These (external things) so extinguish and **suffocate** interior delights . . .

W. 262. After the confirmations, he either perverts, or **suffocates**, or reflects the goods and truths of Heaven and the Church . . .

407^e. It is the like with a man who is being **suffocated**, whether by water, or by anything which stops up the larynx . . . the man appears to be dead . . . and yet is still alive at the heart. D. Wis. vii. 4^e.

P. 254³. He cannot bear a higher joy, for he would be **suffocated** in it.

278a³. 'The thorns sprang up, and **choked** them. . . These are they who hear the Word, but the cares of this age, and the deceitfulness of riches, **choke** the Word.'

T. 72^e. Some (of the simple) stood as it were **suffocated** (by what they heard).

D. 458. A conspiracy made to **suffocate** me. What it seemed to signify. Ex. 3364.

3583. They did not want to admit of its being said that they want to kill, but to strangle, and thus to **suffocate**; for their Persuasive is such that it **suffocates**. Hence some want some such thing as this to have been meant by the Flood; namely, that they were **suffocated** one after another . . .

3585. Suddenly, I seemed to myself to be as it were **suffocated** . . . (Thus) their Persuasive could strangle or **suffocate** others . . .

4455. (The Nephilim of this time) entered into everything, not of my thought, but of my intentions, and extinguished, **suffocated**, and perverted it . . .

4744. A sphere as of a smoke of dust breathed forth from him . . . involving something of **suffocation**.

4751^e. A pool which no one can pass over without being **suffocated**.

4790. The sensation about the spiritual life had been **suffocated** by the world.

5912. (Luther) **suffocated** the understanding of those who were at the same time in externals.

E. 549. 'A scorpion' = a Persuasive infatuating and **suffocating**. . . This Persuasive is said to be **suffocating**

because it deprives the understanding of the faculty of thinking freely, and of extending its sight in every direction . . . and, when this is the case, the respiration labours. Ex.

D. Wis. vii. 3. For the Persuasive possessed by some evil Spirits . . . at the same time **suffocates**; and therefore it is called **suffocative** in reference to the body . . .

Suffuse. *Suffundere*.

A. 8544. They were **suffused** with shame. T. 16⁴. 79⁸.

Sugar. *Saccharum*.

T. 455³. Their friendship is like a spider in **sugar**.

D. 3898. Glass cups full of wine with **sugar**, seen.

Suggest. *Suggerere*.

A. 1937⁶. Infused and **suggested** by evil Spirits.

2045. Hence the Rational **suggests** falsities which confirm.

T. 381^e. Therefore he does not love to see anything but what his senses **suggest**.

Suicide. *Sui nex*.

See A. 8950. D. 253. 1043. 1336.

D. 1783. [Such were those Spirits] who formerly killed whole armies . . . by suddenly rushing into the chambers of the brain, and inspiring such terror that they slew one another. . . It is very rare at the present day that the bonds are loosened to any of them: only when anyone is such that it is better that he should be permitted to perish as to the body than as to the soul; and who, unless he perished as to the body in such a manner by insanities and **suicide**, could not but perish to eternity. (See A. 5717.)

Suitable. *Habilis*.

Aptitude. *Habilitas*.

See under ADAPT=*aptare*, and MEET=*convenire*.

M. 204. A greater **aptitude** and facility of conjoining good with truth and truth with good . . . is inherited by those born from such a marriage.

T. 410. A king . . . from three or four persons would select one **suitable** for a function . . .

D. 2252. **Quicker** to understand and perceive.

4347. **Aptitude** to this or that.

—, Whether he is **apt** . . .

4350. As he is so **quick** at receiving heavenly loves . . .

Coro. 35. From these are derived inclinations, **aptitudes**, and even pronenesses to evils.

Suitable. *Idoneus*.

A. 10329. 'To call by name' = to select such as are **suitable**. —³, Ex.

R. 153¹⁰. He knows for what work each person is **suitable**.

Suitor. *Procus*.

M. 296. Yet women have the right of choosing one of their **suitors**. —^e

[M.] 298. The parents acquire Knowledges about the suitor.

299. If a daughter were to consent of herself to her urgent suitor . . .

— . She is unqualified to ferret out such things as belong to the habits and peculiarities of her suitor.

T. 7^e. Like a virgin who accepts rings from a number of suitors . . .

E. 1009^e. Virgins who do not regard scortations as wicked, but abstain from them because the resulting bad name would turn away suitors.

Sulphur. *Sulphur.*

Sulphureous. *Sulphureus.*

Sulphurated. *Sulphuratus.*

A. 643. Gopher wood is a wood abounding in sulphur like the fir, and many others of its kind. It is from its sulphur that it is predicated of it that it signifies concupiscences, because it easily catches fire.

—³. 'Fire,' 'sulphur,' and 'woods' (Is.xxx.33)=filthy cupidities.

1297. 'Sulphur,' 'bitumen,' etc. in the Word, are predicated of cupidities, especially of those which are of the love of self.

1299. Bitumen, being sulphureous and fiery . . .

—^e. 'Pitch' [and 'sulphur' (Is.xxxiv.9)]=the falsities and evils of cupidities. 6724.

1666⁴. 'The whole land sulphur and salt, a burning' (Deut.xxix.23)=goods and truths vastated; 'sulphur'=the vastation of good. 2455².

1688. 'Bitumen'=cupidities, from the foul sulphureous stench in such water.

2444. ('Sulphur rained on Sodom') (Gen.xix.24)=the Hell of those who are in the evils of the love of self. . . 'Sulphur'=the Hell of the evils of the love of self. 2446,III.

4416. There succeeded a yellow lumen as from sulphur. Des. 4418.

6724. Because bitumen and pitch are sulphureous and black, they=evil and falsity.

7324¹. 'Fire and sulphur' (Rev.xix.20; xx.10; xxi.8)=the love of self and the derivative cupidities . . .

9141³. 'A river of sulphur' (Is.xxx.33)=falsities from the evils of the love of self and of the world.

9348⁹. 'Fire and sulphur' (Ps.xi.6)=the evils of the love of self and of the world.

H. 553^e. In some cases the lumen (of the infernals) is like that from burning sulphur.

R. 450. 'Having breastplates fiery, hyacinthine, and sulphureous' (Rev.ix.17)=their argumentations imaginary and visionary from infernal love and Own intelligence, and from the derivative concupiscences. . . By 'sulphur' is signified the concupiscence from that love through Own intelligence. 452²,III. E.576.

452. 'Out of their mouth issued fire, and smoke, and sulphur' (id.)=that in their thoughts and discourse, regarded interiorly, there is nothing else, and from them proceeds nothing else, than the love of self and of the world, which is the proprium of the will; the

conceit of Own intelligence, which is the proprium of the understanding; and the concupiscences of evil and falsity, which is the general proprium flowing forth from the two former. See E.578.

636. 'And shall be tormented with fire and sulphur . . .' (Rev.xiv.10)=the love of self and of the world, and the derivative cupidities . . . and the torment in Hell from them. See E.888.

835. 'The lake of fire burning with sulphur' (Rev.xix.20)=the Hell where are the loves of falsity, and at the same time the cupidities of evil. . . 'Sulphur'=the cupidity of evil and of the derivative falsity. 864. 893.

—². The Hell where such appears at a distance like a fiery lake with a green flame as of sulphur. But they who are in it do not see this.

839². Like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured there arises a heat . . . T.113. 116^e.

M. 80. (Hells in the west which appeared like lakes of fire and sulphur) . . . There appears as it were sulphur, from the love of what is false.

231². A fireplace into which the servants threw sulphurated and bituminous torches . . .

T. 110. The ground was a mixture of sulphur, iron-filings, and clay. —⁸.

—^e. The statues, being composed of a mixture of sulphur, iron-filings, and clay, began to bubble, as is the case with a mixture of these ingredients when water is poured upon it.

339². Like the light over sulphurated glebes in the night.

385³. Like what takes place in swampy and sulphureous places in midwinter, after sunset: such a light, fatuous and cold, is often seen by travellers.

514. Like sulphureous stones thrown into the depths of the sea.

D. 3410^e. These are nocturnal lights, nay, waxen lights, rather, because there is in them more of sulphur . . .

4452. They are then encompassed with sulphur and the derivative fire . . .

4453. There was as it were the smoke of a furnace mixed with sulphureous fire.

4682. Hells where there appears fire, as it were from what is sulphureous. 5096.

5204. Lakes of sulphur. Ex. 5207.

5466. Where the women dwelt there appeared a lucidity as it were sulphureous, which was from the lasciviousness in which they had been (here); for lasciviousness with women appears so (there) when they are together.

5467. The women were cast into a place burning with sulphur and fire . . . De Conj.93.

5469. Then all these women . . . were cast into the sulphureous lake . . .

D. Min. 4800. There appears in the other life a rain of fire and sulphur, attended with a sense of combustion; and then the land where they are yawns asunder and becomes like a lake . . .

E. 576. 'Of sulphur,' or 'sulphureous'=the concupiscence of destroying the goods and truths of the Church through the falsities of evil; here,=falsity barning from the loves of self and of the world. 578, Ill. 579.

578^c. As the falsities of evil from the love of self had destroyed them, it rained sulphur and fire (on Sodom); sulphur, from the concupiscence of destroying the Church through the falsities of evil. . . Such a rain appears in the Spiritual World also when the evil who are in falsities from that love are being cast down into Hell. 653¹¹.

—⁸. By 'sulphur' is meant such falsity of evil as destroys everything of the Church with man, which is the falsity from the evil of the love of self. . .

644²⁶. The evils of falsity and the falsities of evil are signified by 'fire and sulphur' (Ezek.xxxviii.22).

653¹¹. By 'sulphur' (Deut.xxix.22) is signified the vastation of all good through the concupiscences from evils. —¹³.

SSS. 'Sulphur'=the love of falsity from evil, properly, the concupiscence of destroying the truths of good of the Church by means of the falsities of evil.

960^c. 'Snares, fire, and sulphur' (Ps.xi.6)=falsities and evils seducing.

Sum. *Summa.*

A. 280. It treats here in sum of . . .

10216. 'The sum' (Ex.xxx.12)=all.

M. 340^c. His precepts, which in sum are . . .

T. 340. That faith in sum is . . .

E. 1024². The precepts of the decalogue are all things of the Word and all things of the Church in sum. Ex. 1025².

1066³. In sum:—

D. Wis. xii.5³. The following is a summary of them.

Summary. *Summarius.*

See BRIEF EXPOSITION.

A. 2114. In this verse is a summary of all things . . .

S. 97^c. This summary has been collated with the Word in Heaven . . .

Life 54. As these laws (of the decalogue) were, in a brief summary, the complex of all things of religion . . .

W. 66^e. From this summary it may be seen . . .

R. 707³. Shall be told in a brief summary . . .

T. I. The Faith (of the New Church) is here prefixed that it may be as . . . a summary, in which all the things which follow are contained . . .

343. It is necessary first to set forth the summaries (of faith) . . . 345.

D. 6044. The summary of all things of faith at this day is . . .

E. 944^e. This is a summary.

Summer. *Aestas.*

Summer, Of. *Aestivus.*

A. 935. 'And summer and winter' (Gen.viii.22)=the state of the regenerate man as to his new voluntary

things, the alternations of which are circumstanced as are summer and winter. Ex.

—². As there is nothing but evil in the regenerate man, he cannot but undergo alternations, and now be as it were in summer—that is, in charity—and now in winter—that is, in no charity. There are such alternations in order that the man may be perfected more and more . . . (It is the same) in the other life; for without alternations as of summer and winter as to voluntary things, and as of day and night as to intellectual ones, he cannot be perfected, and rendered more happy; but these alternations in the other life are as those of summer and winter in the temperate zones . . . Ill.

4180³. This comes to pass in the time of spring and summer. Des. . . If man is like spring, or summer . . .

9213. These are the states to which correspond the seasons of spring and summer upon earth.

10834. (In the Sixth Earth) they have perpetual spring and summer . . . because the year is so short . . .

H. 166². Summer and noon are turned (with the Angels) into the idea of love and wisdom such as they are in their second state.

W. 73^e. (By summer is meant the fulness of the Church.)

102. When the heat and light do not make a one in the Heavens, there is either as it were summer—*aestivum*, or winter . . . such as that in the tropics.

E. 1146³. By 'house of winter, and house of summer' (Amos iii.15) are signified those things of the natural man which are called sensuous.

Summit. *Culmen.*

See HEIGHT—*fastigium*, and PEAK.

M. 77². The summit (of the mountain where dwelt those of the Copper Age) was not a summit, but a plain . . .

Summon. *Arcessere.*

A. 5851. Man summons to himself Spirits from Hell according to his life.

9325⁸. The gentiles who are summoned to the Church. Sig.

H. 295. Good Spirits are adjoined to man by the Lord; but evil ones are summoned by the man himself.

D. 4753. When the evil do this . . . they summon infernal Societies; and, the more of them they summon the more they infest those who are protected by the Lord.

4797². Certain Spirits were summoned above the head . . .

5093^e. Other Spirits were summoned in their place.

Summum Bonum.

A. 5365⁴. Therefore it is disputed among the learned what is the summum bonum.

8378^e. Hence the insanity of supposing that . . . what is called the summum bonum consists in luxury and pleasure.

Sumptuous. Under MAGNIFICENCE.

Sun. *Sol.***Solar.** *Solaris.*

See under **RISE.**

A. 32. 'The sun' (Matt. xxiv. 29) = love, which would be 'darkened.' 1808^e. (=that the Celestial which is of love and charity would be darkened. 1839².) (=no charity. 1846^e.) 1984³. ('The sun,' here, =love to the Lord and charity towards the neighbour. 2120.) 2495-4060. ('The sun and moon,' here =love and charity, or good and truth . . . which will then perish. 4697⁴.) (By 'the sun which will be darkened' the Angels do not apperceive the sun, but love to the Lord; and by 'the moon' they do not apperceive the moon, but faith in the Lord. 10604⁴.) T. 198. ('The sun' = the Lord as to love; and 'the moon' the Lord as to faith. H. 1².) S. 14². 112². ('The sun shall be darkened' = love and charity no longer; 'the moon shall not give her light' = intelligence and faith no longer. R. 27.) (By 'the sun,' in this and many other passages here quoted, is meant love; by 'the moon,' faith; by 'the stars,' the Knowledges of good and truth; and by 'the powers of the heavens,' these three as the stabiliments and supports of the Heavens and of the Church; and therefore by these things collected together into one sense is meant that no love, nor faith, nor Knowledges of good and truth will survive in the Christian Church in the last time, when its end is at hand. B. 78.)

—². That it is the Lord from whom is all love, was also represented by the great luminary, or sun, when He was transfigured; for 'His face did shine as the sun.' . . Thus His Divine, or Love, is signified by 'the sun.'

253. 'The sun' (Rev. xii. 1) = love. (=celestial love. 3272².) (=the good of love. 4918³.) (=love and wisdom from the Lord. R. 53³.)

255^e. 'The sun' (Ps. lxxxix. 36) = love.

337². The sun' (Ps. lxxii. 5) = love.

655. 'The suns,' or windows (Is. liv. 12) = intellectual things from charity.

1042². From the Lord, as from the Sun of wisdom and intelligence.

1043⁴. His Voluntary is then like a little sun, from which the rays extend into his Intellectual.

1053^e. In the Heaven of the celestial Angels the Lord Himself is the Sun . . .

1066². 'The sun and moon blackened' (Joel ii. 10), that is, love and faith. (=the good of love and its truth. 3355³.)

1326³. The internal of such worship is described by . . . 'the sun,' which is holy love, being 'darkened' (Is. xiii. 10). 1808³. 2242⁴. (=that love to the Lord cannot come forth with man. 8902³.)

1521². The light in Heaven is from the Lord, who is the Sun to them.

1529. The Lord appears in the Third Heaven . . . as a Sun . . .

1530^e. As the Lord's Celestial and Spiritual appear before the external sight of the Angels as a Sun and Moon, 'the sun,' in the Word, = what is celestial; and 'the moon,' what is spiritual.

1531. But it has not been given me to see the Sun.

1625. There was perceived the semblance of a Sun which was itself unseen.

1807. When (such a one) sees the sun, he does not think of the sun, but of the Lord, as being the Sun of Heaven.

1837. 'The sun was setting' (Gen. xv. 12) = the time and state before consummation; for 'the sun' = the Lord, and thence the celestial things which are of love and charity, consequently love and charity itself; (thus) 'the setting of the sun' = the last time of the Church . . . 1859.

— . The first period of the Church is compared to the rising of the sun . . .

1838. In the other life the Lord is always the Sun . . . but before the evil He appears as darkness . . .

1861³. 'The sun shall be turned into darkness' (Joel ii. 31). ('The sun' = charity.)

—¹⁵. The Lord appears to the celestial Angels as a Sun . . . 1997^e. 2034^e. 2069^e. 2669². 2708. 2776³. 3235². 3693³. 3969¹⁶. 4493³, Ex. 6240, Ex.

2034^e. 'The sun' = the Celestial of His love. Refs.

2231⁴. The Lord's Celestial manifests itself before the Angels by a flaming beam as of the sun . . .

2441. 'The sun was gone forth upon the earth' (Gen. xix. 23) = the last time which is called the Last Judgment . . . (for) the rising of the sun, or its going forth upon the earth, = the Lord's presence itself, because both 'the sun' and 'the east' = the Lord. . . For, in the other life, the Lord is a Sun to the universal Heaven; for it is the Divine Celestial of His love which so appears before their eyes . . .

—³. Hence it is that the rising of the sun, by which is signified the presence of the Lord, involves both the Salvation of the good, and the damnation of the evil.

—⁴. Therefore it is said in the Word that the sun has been blackened to them, by which is signified that they have rejected everything of love and charity, and have received everything which is contrary. III.

—⁷. The Ancient Church understood nothing else by 'the sun' than the Lord, and the Divine Celestial of His love, and therefore they had the rite of praying toward the rising of the sun, not even thinking of the sun at the time. But, after their posterity had lost this . . . they began to worship the sun itself, and the moon; which worship spread to many nations, inasmuch that they dedicated temples to them, and set up pillars; and, as the sun and moon then took on an opposite meaning, they = the love of self and of the world, which are exactly contrary to celestial and spiritual love. III.

2495⁴. 'The sun shall be ashamed' (Is. xxiv. 23) = that charity shall be ashamed.

2706². Like the sun, which is present with its heat and light in vegetation according to the reception.

2762⁴. When (the Greeks) described the sun, by which was signified love, they placed in it the god of their wisdom and intelligence, and attributed to him a chariot and four horses of fire. (For they knew that the sun = celestial love. 4966².)

2973². In the Lord's Kingdom in the Heavens the Lord as a Sun is in the midst . . .

3195³. 'The sun no more thy light by day' (Is.lx.19) = not the things which are of natural light, but the things which are of spiritual light.

—⁹. 'His face as the sun' = the Divine good.

—^e. 'The sun' = Divine love; so that it is the Lord's Divine love which appears as a Sun in the Heaven of Angels. Refs.

3425⁴. The Lord appears as a Sun to the Angels . . . but to the infernals as something quite opaque . . .

3540². 'The sun' = the good of love, or of the life which is thence.

3636. It is a most universal principle that the Lord is the Sun of Heaven, and that all the light in the other life is thence derived . . . From the Sun of Heaven, that is, from the Lord, there is not only light, but also heat . . . 3638.

3641. They who are in Heaven have their heads towards the Lord, who is the Sun there, and thus the common Centre, from whom is all position and situation . . . whereas the infernals have their heads downwards . . .

3693. 'For the sun was set' (Gen.xxviii.11) = in obscurity.

—². 'The setting of the sun,' in the Word, = the falsity and evil in which they are who have no charity and faith; thus it = the last time of the Church; and it also = an obscurity as to those things which are of good and truth . . . Ill.

—¹. 'The sun going down upon the prophets' (Micah iii.6) = that they no longer have any truth and understanding of truth.

—¹. 'To cause the sun to go down at noon' (Amos viii.9) = obscurity as to truth with those who are in the Knowledges of good and truth. (= that the good of celestial love would recede. 6693⁵.)

—³. 'Thy sun shall no more go down' (Is.lx.20) = that they should be in the life of good and in wisdom, because in the celestial love and light of the Lord.

—⁴. 'The sun knoweth his going down' (Ps.civ.19). 'The sun' = wisdom from the Lord.

3704. This is circumstanced as is the sun: the sun itself in its essence is nothing but fire; and the light which appears thence is not in the sun, but from the sun; (and) the Lord as to the Divine good is represented by the sun . . . 3969¹⁶.

3708². For the Sun there, which is the Lord, is not like the sun of the world, which rises and sets . . . but it appears constantly, yet according to the states of those who receive light from it; for its light has in it wisdom and intelligence; and therefore it appears according to the state of each person's wisdom and intelligence. With those who are in good and truth it appears in heat and light, but celestial and spiritual, as the sun when it is in its rising and at midday; while with those who are not in good and truth, it appears as the sun when it is setting, and at night.

4060². 'The sun' = the Celestial of love . . . that is, 'the sun' = love to the Lord . . . The reason of this signification of 'the sun.' is that in the other life the

Lord appears as a Sun to those in Heaven who are in love to Him, who are called the celestial . . .

—⁴. The Sun in the Heavens, that is, the Lord, is never darkened, but shines perpetually; and thus neither is love to the Lord darkened with the celestial . . . And so the sun of this world shines continuously . . .

4300. 'The sun rose upon him' (Gen.xxxii.31) = conjunction of goods. Ex.

4321². The Lord as a Sun appears constantly to the right, at a middle altitude there, a little above the plane of the right eye; and all things there have relation to the Lord as a Sun and Centre . . .

4527. They were taken up into the first of Heaven . . . and said that they had never seen such a light; and yet this occurred long after the sun had set.

4552². In the regenerate man . . . good . . . is like a little sun (in the inmost of his Natural).

4677³. When the Lord was transfigured . . . the Divine good appeared as 'the sun.'

4696. 'Behold the sun and the moon' (Gen.xxxvii.9) = natural good and natural truth. (For) 'the sun' = celestial good . . . 'The sun,' in the supreme sense, = the Lord, because He appears as a Sun to those in Heaven who are in celestial love . . . Therefore the light from the Sun there is the Celestial of love, or good . . . Here, therefore, 'the sun' = natural good . . . because it is predicated of Jacob. Ex.

4697. 'Who giveth the sun for a light by day' (Jer.xxxi.35) = the good of love and of charity. Ill.

4779⁷. 'The sun became black as sackcloth of hair' (Rev.vi.12). . . 'The sun' = the good of love.

4882³. For the Lord appears there as a Sun, and on His right are the good . . . and on His left the evil . . .

4901². For the Sun there, which is the Lord, is always rising and never setting; and hence it is that no notion of time enters their thoughts . . .

5079^e. For each and all things there, come forth and subsist from the Sun which is the Lord, whence they have in them what is alive; whereas each and all things which are in the natural world come forth and subsist from a sun which is elementary fire; and hence have in them what is not alive.

5084². It is a fallacy of sense . . . that the sun revolves once each day around this Earth . . . and although it is said that it is . . . impossible that so great an ocean of fire as the sun is . . . should revolve around the Earth . . . still with very many the fallacy of sense prevails.

5092. The obscurity of night (here) comes forth from the absence of the sun of the world . . . but the obscurity of night (there) from the absence of the Sun of Heaven, which is the Lord . . . This privation does not arise from the Sun of Heaven setting . . . but from the man or Spirit being in falsity from evil, and removing himself.

5097². 'Morning' = the Lord Himself, because the Lord is the Sun from which is all the light in Heaven, and He is always in His rising, thus in the morning. He is also always rising with everyone who receives the truth which is of faith, and the good which is of love; but He sets with everyone who does not receive. Not

that the Sun there sets ; for He is always in the rising ; but that he who does not receive, causes Him as it were to set with himself. This may be compared in some degree to the changes of the sun of the world in respect to the inhabitants of the Earth ; for neither does this sun set, since it always remains in its place, and is always shining thence, but it appears as if it set . . . and so the setting is not in the sun . . . This comparison . . . instructs us that the privation of the light of Heaven, that is, of intelligence and wisdom, is not because the Lord, who is the Sun of intelligence and wisdom, sets with anyone ; but because the inhabitant of His Kingdom removes himself, that is, suffers himself to be led by Hell by which he is removed. 6110⁴.

[A.] 5215². See HEAT=*calor*, here. 7083.

5482². Like the influx of the sun into the subjects of the Earth . . . in the time of spring and summer.

5585². 'The sun' = the Divine love. Refs.

5672². States of shade such as those of evening come forth there, not from the Sun, that is, the Lord, which is always shining ; but from the proprium of the Angels . . .

5704². That the Lord is nothing but Divine good, and that the Divine truth is not in Him, but proceeds from Him, may be illustrated by the sun of the world, which is nothing but fire, and the light is not in it, but proceeds from it . . . As universal nature is a representative theatre . . . the sun represents the Lord ; its fire, His Divine love ; the heat thence, the good which flows thence ; and the light, the truths which are of faith ; and (therefore) in the Word, by 'the sun' is meant the Lord . . . 8241². 8328². 10196³. H.139.

6015⁸. That the good of love can no longer inflow, is signified by, 'I will cover the sun with a cloud' (Ezek. xxxii.7).

6135³. It is the Lord's Divine Human which thus appears (as a Sun) . . .

6417². To the Celestial Kingdom the Lord appears as a Sun. 9684².

6645³. (For) the Lord appears in the other life as a Sun, and from it infils the universal Heaven with heat and light. The flame of that Sun is nothing else than the Divine love ; and the light thence is the Holy of love, which is the Divine truth.

6832². That the Lord appears to everyone according to his quality, may be evident from the fact that He appears to those in the Third Heaven as a Sun, from which there is ineffable light, for the reason that those who are there are in the good of love to the Lord ; and that He appears to those in the Second Heaven as a Moon, for the reason that they are more remotely and obscurely united to the Lord, for they are in love towards the light ; whereas in the First Heaven, the Lord does there appear either as a Sun or as a Moon, but only as light . . .

—³. It is the fire or flame of that Sun which gives the esse of life to every man . . .

7058². The (celestial) Angels are in refulgent, and as it were flaming, light, for they see the Lord as a Sun . . .

7078². The sun of the world is presented to Spirits

behind them, when they think about it ; for not a whit of it appears. The reason it is presented behind them, is that the sun of the world is thick darkness to those who are in the other life. But the Sun of Heaven, or the Lord, appears in front, before the right eye, because they have all their light from it ; and the right eye corresponds to the intellectual sight, not only in so far as it is illuminated by truth, but also in so far as it is illuminated by good. Thus the Lord looks at every man from good, and illuminates him through good. 7171. 7247.

7171. The sun of the world remains in the perception of Spirits solely from their having seen it here, and is presented to them in idea as a something of thick darkness, behind, and at a considerable distance, at an altitude a little above the plane of the head.

7173. The Sun of Heaven (then) appeared to the Spirits of Mercury. The Sun of Heaven, which is the Lord, appears only to those who are in the Third Heaven : all others see its light, and also the Moon. On seeing the Sun they said that that was not the Lord God, because they did not see a face . . . But suddenly the Sun appeared again, and in the midst of it the Lord encompassed with the solar circle, on seeing which they humbled themselves profoundly . . . Then, also, the Lord out of the Sun was seen by Spirits of this Earth, who, when they had been men, had seen Him in the world, (and they) confessed that it was the Lord Himself . . . Then, too, the Lord out of the Sun was seen by the Spirits of the planet Jupiter. 8543².

7177. The Spirits of Mercury said that from their Earth the sun of the world appears large, larger than from other Earths, (which) they knew from the idea of other Spirits about the sun.

—². For heat does not arise from nearness to the sun. Ex.

7270². The first two successives . . . are as it were radiant belts . . . which encompass the Sun, which is the Lord.

7381⁴. But the Sun of Heaven . . . does not make circumpigrations and circumvolutions, and thus induce ideas of time and space. The light from that Sun is truth Divine, and the heat from it is good Divine ; and from these come forth ideas of states . . .

7988². By 'the sun' (as one of the army of the heavens) is signified the good of love.

8328². The fire of the sun does not itself pass to the Earth, for it would burn up and consume all things ; but the light in which is the heat from the fire of the sun . . . 8644.

8487. 'The sun grew hot, and it melted' (Ex. xvi. 21) = that it vanishes according to the degree of the increasing concupiscence. Ex.

— In a good sense, 'the sun' = celestial love, because the Lord is a Sun in the other life ; and the heat which comes from it is the good of love, and the light is the truth of faith. . . Hence, in the opposite sense, 'the sun' = the love of self and of the world, and the heat from it = concupiscence.

8543². That our Lord is the Sun of Heaven. Refs.

8615. 'Until the setting of the sun' (Ex.xvii.12)= when that state ceased. Ex.

8644². In the Sun there, which is the Lord, there is Divine fire, which is the Divine good of the Divine love; and from that Sun there is Divine light, which is the Divine truth from the Divine good. In this Divine truth there is also Divine good, but not such as there is in the Sun. Ex.

—^e. That the Lord is the Sun in Heaven, and that the Sun there is the Divine good of His Divine love; and that the light thence is the Divine truth, from which is intelligence. Refs.

8736. These saints (of Jupiter) call the sun the face of the Supreme Lord, and believe that He has His abode there; on which account they also worship the sun.

8750². The Sun in the other life, which is the Lord, remains constantly in its own place . . .

8812. For the Sun which gives light to the Angels in the universal Heaven is the Lord; and the fire there is His Divine love, which gives the heat of life to every living thing; and the light there is the Divine truth which illuminates all who receive it; quite differently from the sun of the world, the fire of which is fire and not love . . .

—². Therefore the effects which come forth from the Sun of Heaven, because they have life in them, are called spiritual; and those which are from the sun of the world are called natural, and have no life in them. The life which is apperceived in living things in heat and from heat, is not from the heat of the sun of the world, but from the heat of the Sun of Heaven. Ex.

—⁴. Moreover, the Sun of Heaven, like the sun of the world, is immovable, and does not cause these states by any circumscription. Ex.

8897^e. The Lord as to Divine good is the Sun in the other life; and as to Divine truth is the Light.

8902³. That 'the sun'=love to the Lord; and 'the moon,' faith in Him. Refs. 8906³.

9031. So the Sun of Heaven, which is the Lord, is also said to 'rise,' but in the heart when the man is being regenerated, and also when he is in the good of love and of faith; and it is said to 'set' when he is in evil and thence in falsity; when yet the Lord is constantly in His rising . . . and never in His setting. . .

9128. 'If the sun have risen upon him' (Ex.xxii.3)= if he should see it clearly from what is interior. Ex.

9212⁴. 'The sun'=the Divine love; (thus) that 'the Lord's face shone like the sun'=that His interiors were the good of the Divine love.

9228. 'The sun'=love from the Lord, thus love to the Lord. . . 'The light of the sun sevenfold, as the light of seven days' (Is.xxx.26)=a full state of intelligence and wisdom from love and faith in the Lord.

9263⁵. That 'the righteous shall shine as the sun in heaven' (Matt.xiii.43)=those who are in the good of love from the Lord; for the Lord is the Sun in the other life; and from the Lord as the Sun there is the good of love. Refs. Hence the Lord is called 'the Sun of righteousness' (Mal.iv.2).

9441. Every star is like a sun in its own place . . . and has planets revolving around it. Ex.

9489. The infernals do not look toward the Sun, but backwards from the Sun . . . and they therefore appear . . . in an inverted position . . .

9498. See DIVINE TRUTH, here.

9571. For it is the Divine Human of the Lord from which is the light in Heaven; for it is the Sun of Heaven . . . and the light thence is the Divine truth. Refs. 9594^e.

9668³. In Heaven the east is where the Lord appears as a Sun, which is in front, over against the right eye . . . 9684⁴.

9682³. It is to be known that the Lord is above the Heavens; for He is the Sun of Heaven; but still He is present (in Heaven) by means of the light and heat thence . . . 10106², Ex. 10579⁷.

9684². The Lord appears to those who are of the Celestial Kingdom as a Sun . . . The Lord as a Sun appears at a middle altitude over against the right eye . . . From the Lord as a Sun is the light for those who are in His Celestial Kingdom . . .

—³. Hence by 'the sun,' in the Word, is signified the Lord as to Celestial good. Refs.

9694. (The Spirits of the First Earth) said that the Greatest God is in the Sun of the angelic Heaven . . .

9695. As they do not worship the Lord, they do not have light from the Sun of the angelic Heaven; but from an angelic Society. Ex.

9697. They said that the sun of their world appears to them flaming; and when I represented to them the size of the sun of our Earth, they said that their sun is smaller . . . and I have heard from the Angels that it is among the lesser stars.

9755. The Sun of Heaven, which is the Lord, appears towards the right eye, at a middle altitude; and from it the Angels of the Heavens have all their light, and, with the light, all intelligence and wisdom. But the sun of the world does not appear when it is thought about; but in its place there appears a dark something, opposite and behind.

—⁹. 'The sun for a light by day' (Jer.xxxi.35)= the good of love from which is the light in truths.

10130⁴. They who love the Lord turn their eyes to the Lord as a Sun . . .

10135. When the Angels are in a state of love, it is morning with them, and then the Lord appears to them as a rising Sun . . .

—². The reason the Angels have such states, and such variations, is that the Sun of Heaven, which is the Lord there, is the Divine love itself; and therefore the heat which thence proceeds is the good of love, and the light is the truth of faith; for all things which proceed from that Sun are alive; and are not like the things which proceed from the sun of the world, which are dead. 10188³.

10162. (The Spirits of the Second Earth) said that their sun, which is a star as seen from our Earth, is of the colour of fire, in appearance no larger than the head of a man. The Angels told me that the star

which is a sun to them is among the lesser ones, and is not far distant from the equator of the heavens.

[A.] 10579^e. All infernal Spirits turn their backs to the Lord as a Sun; whereas the Angels always turn their faces to Him.

10584³. By the sun and its 'rising' (Ezek. viii. 16) is here meant the sun of the world and its rising, and by it is signified the love of self . . . Hence it is that the sun of the world is presented in the idea of the Angels as a something utterly obscure behind them . . . 10652^e. H. 561.

10589. (The Spirits of the Fourth Earth) were from a star, which is their sun, very distant from the sun of our world; its position being low down near to the Milky Way; and being among the lesser stars.

10771. The sun (in the Fifth Earth), which to us is a star, appears there of a flaming colour, in size almost a fourth part of our sun.

10809. They asked how the Lord appears with the Angels from our Earth. I said that He appears in the Sun as a Man, encompassed there with the solar fire . . . and that the heat which proceeds thence is the Divine good, and the light the Divine truth, both from the Divine love, which is the fieriness which appears around the Lord in that Sun; but that that Sun appears only to the Angels in Heaven, and not to the Spirits who are below, because these are more remote from the reception of the good of love and the truth of faith than are the Angels who are in the Heavens. But as to the sun of the world, it appears to no one in the other life; and yet it is presented in their idea as a blackness which is not visible, and opposite to the Sun of Heaven, which is the Lord.

10834. Concerning the sun of that (Sixth) Earth, which to us is a star, they said that it appears to the inhabitants of the size of the human head, of a flaming colour. D. 5513³⁰.

H. 1(e). 'The sun' = the Lord as to love, and thence love to the Lord. Refs. 119, 111.

89. All that extense is called the natural world which is under the sun . . .

116. On the Sun in Heaven. Chapter.

— The sun of the world does not appear in Heaven, nor anything which is from that sun, because 'it is all natural; for nature commences from that sun, and whatever is produced by means of it is called natural. W. 88.

117. Nevertheless there is a Sun in Heaven . . . The Sun of Heaven is the Lord; the light there is the Divine truth, and the heat there is the Divine good, which proceed from the Lord as a Sun. From this origin are all things which come forth and appear in the Heavens . . . The reason the Lord appears in Heaven as a Sun, is that it is the Divine love from which all spiritual things come forth, and, by means of the sun of the world, all natural things. This Love is what shines as a Sun. W. 5^e.

118. That the Lord actually appears in Heaven as a Sun . . . I have sometimes also been permitted to see . . . The Lord appears as a Sun, not in Heaven, but

high above the Heavens; not above the head, or in the zenith, but before the faces of the Angels, at a middle altitude. He appears in two places; in one before the right eye, in the other before the left, at a considerable distance. Before the right eye He appears altogether as a Sun, similar as to fire and size to the sun of the world. But before the left eye He does not appear as a Sun, but as a Moon. (Continued under Moon.)

—². The Lord appears to everyone according to the quality of the reception of Him . . . to those who receive Him in the good of love, He appears as a Sun, fiery and flaming according to the reception. These are in His Celestial Kingdom.

120. The Divine love . . . is much more ardent (than the sun of the world); and therefore the Lord as a Sun does not inflow immediately into the Heavens; but the ardour of His love is tempered on the way by degrees. These temperings appear as radiant belts around the Sun. Moreover the Angels are veiled over with a thin accordant cloud, lest they should be injured by the influx. Therefore the Heavens are distant according to the reception . . .

121. When, however, the Lord appears in Heaven, which often happens, He does not appear girt with the Sun, but in an angelic form . . . for He is not there in person, because the Lord in person is constantly encompassed with the Sun; but He is in presence by aspect. Ex.

—^e. I have also seen the Lord outside the Sun in an angelic form, a little below the Sun, on high; and also near, in a like form, with a shining face; and once, in the midst of the Angels as a flaming beam.

122. The sun of the world appears to the Angels as a certain thick Jarkness opposite to the Sun of Heaven . . . and this constantly. The reason is that the fieriness of the world corresponds to the love of self . . . and the love of self is exactly opposite to the Divine love . . . and that which is opposite to the Divine love . . . is thick darkness to the Angels. Hence it is that 'to adore the sun and the moon, and to bow down one's self to them,' in the Word, = to love one's self and the falsities which are from the love of self. 111.

123. As the Lord appears in Heaven as a Sun from the Divine love which is in Him and from Him, all in the Heavens turn themselves constantly to Him; those in the Celestial Kingdom, to Him as a Sun, and those in the Spiritual Kingdom to Him as a Moon; but those who are in Hell, turn themselves to the thick darkness and the darkness which are opposite, thus with their backs to the Lord; for the reason that all in the Hells are in the love of self and of the world, and thus are opposite to the Lord. Those who turn themselves to the thick darkness which is in place of the sun of the world, are in the Hells at the back, and are called Genii; and those who turn themselves to the darkness which is in place of the moon are in the Hells in front, and are called Spirits. Ex.

124. As the Lord is the Sun of Heaven . . . He is the common Centre . . .

141^e. See EAST, here.

146. The distance between the Sun and the Moon in Heaven is 30 degrees . . .

159. How the Lord as a Sun appears to the Angels in the Celestial Kingdom in their first, second, and third states. I saw the Lord as a Sun, first, ruddy and sparkling in such splendence as cannot be described . . . Afterwards, I saw a great obscure belt around the Sun, by which that first ruddiness and sparkling began to be dulled . . . Then, I saw the belt becoming more obscure, and the Sun consequently less ruddy, and this by degrees, until at last it became as if bright white. (Continued under MOON.)

172. The things which come forth from the Sun of Heaven are called spiritual things; and those which come forth from the sun of the world are called natural things.

569. Infernal fire or love (also) comes forth from the Sun of Heaven, or the Lord, but it is made infernal by those who receive it. Ex.

C. J. 38. All things which are in the Spiritual World . . . are from the Sun there which is pure love; and all things which are in the natural world . . . are from the sun there which is pure fire.

U. 133. (The Spirits of the First Earth) also said . . . that a star larger than the rest appears to them towards the west; and it was said from Heaven that that star is our sun.

S. 13². 'The sun and the air darkened' (Rev. ix. 2) = the light of truth made thick darkness.

95. (From the appearance) it is said in the Word that the sun rises and sets, etc. when yet the sun stands immovable; for it is a fiery ocean . . . That the sun moves is an apparent truth; that it does not move is a genuine truth . . .

W. 5. The Lord, because He is Love in its very essence, that is, Divine love, appears before the Angels in Heaven as a Sun, and from that Sun proceed heat and light . . .

—². This Sun itself, or the Divine love, cannot through its heat and through its light create anyone immediately from itself; for one so created would be love in its essence . . . but it can create from substances and matters so formed as to be capable of receiving the very heat and the very light; comparatively as the sun of the world cannot by heat and light produce germinations on the Earth immediately; but only from the matters of the soil in which it can be by its heat and light, and cause vegetation.

10. Spaces, and consequently distances, appear in the Spiritual World equally as in the natural; but they are according to spiritual affinities . . . This is why the Lord, although everywhere in the Heavens with the Angels, nevertheless appears high above them as a Sun.

73. Time, there, is not distinguished into times and seasons as (here), because their Sun is constantly in its rising (or east) . . . for it is the Lord's Divine love which appears to them as a Sun. 104. Ex.

83. That the Divine love and the Divine wisdom appear in the Spiritual World as a Sun. Gen. art.

84. As these two worlds are so distinct, it can be

seen very clearly that the Spiritual World is under a different Sun from the natural world. Ex. . . And further, that the Sun of the Spiritual World in its essence is such that spiritual heat and light can come forth—*existere*—from it . . .

85². (The spiritual Sun) has been seen by me, and it appeared of a like size to the sun of the natural world; it also appeared fiery like it, but sparkling more. . . The universal Heaven is under that Sun, and the Angels of the Third Heaven see it constantly, those of the Second Heaven quite frequently, and those of the First Heaven sometimes.

86. That Sun is not the Lord Himself; but is from Him. It is the proceeding Divine love and Divine wisdom which appear as a Sun in that world. And, as the Love and the Wisdom in the Lord are as one, it is said that that Sun is the Divine love . . .

87. The reason that Sun appears before the eyes of the Angels as if it were fiery, is that love and fire correspond to each other . . . 93.

89. That from the Sun which comes forth—*existit*—from the Divine love and the Divine wisdom proceed heat and light. Gen. art.

—². For the heat and light of the Spiritual World proceed from a Sun which is pure love; and the heat and light of the natural world, from a sun which is pure fire; and love is alive, and the Divine love is life itself; while fire is dead, and the solar fire is death itself. So it may be called because it has nothing whatever of life in it. 90^e. M. 532.

93. That that Sun is not God, but is the proceeding from the Divine love and Divine wisdom of God Man: in like manner the heat and light from that Sun. Gen. art.

—^e. Therefore the spiritual Sun by its heat vivifies spiritual beings, and renews spiritual objects. The natural sun does indeed in like manner for natural beings and objects, but not from itself, but through the influx of spiritual heat, to which it renders subsidiary aid. 106. 153.

97. Let everyone beware of thinking that the Sun of the Spiritual World is God Himself. God Himself is a Man. The first proceeding from His Love and Wisdom is that spiritual fieriness which appears before the Angels as a Sun. And therefore when the Lord manifests Himself to the Angels in Person, He manifests Himself as a Man; and this sometimes in the Sun, and sometimes outside of the Sun.

98. It is from this correspondence that in the Word the Lord is called not only the 'Sun,' but also 'fire,' and 'light;' and by 'the Sun' is meant Himself as to the Divine love and the Divine wisdom together . . .

103. That the Sun of the Spiritual World appears at a middle altitude, distant from the Angels, as the sun of the natural world does from men. Gen. art. 104. Ex.

105. That Sun . . . appears at a middle altitude chiefly for the following reasons. First, the heat and light which proceed from that Sun are thus at their medium intensity. Ex. . . Secondly, because there is thus a perpetual spring in all the angelic Heavens, whereby the Angels are in a state of peace . . . Thirdly,

the Angels are thus enabled to turn their faces constantly to the Lord, and to see Him with their eyes. Ex.

[W.] 106. If that Sun did not appear distant from the Angels . . . the whole angelic Heaven, and Hell under it, and our terraqueous globe under these, would not be under the view, auspices, omnipresence, omniscience, omnipotence, and providence of the Lord; comparatively as with the sun of our world . . . 110, Ex.

107. It is most necessary that it be known that there are two suns, one spiritual, and the other natural . . . Unless this is known, nothing can be rightly understood about creation, and about man . . .

108. That the distance between the Sun and the Angels . . . is an appearance according to the reception by them of the Divine love and the Divine wisdom. Gen.art. 110.

109. The Truth is that there is no distance (of the Sun of the Spiritual World, which Sun is the first proceeding of the Lord's Divine love and Divine wisdom) . . .

112. The difference between Angels and men is that Angels are under the spiritual Sun only, whereas men are not only under that Sun, but are also under the sun of the world; for unless the bodies of men were under both suns, they could not come forth and subsist . . .

125. The Lord is in an Angel, and an Angel is in the Lord . . . but, as the Lord appears as a Sun outside him, it also appears that the Lord sees him from the Sun, and that he sees the Lord in the Sun. Ex.

129. That the Angels constantly turn their faces to the Lord as a Sun, and thus have the south on their right hand, etc. Gen.art. 131, Ex.

135. That the interiors of both mind and body with the Angels are turned to the Lord as a Sun. Gen.art. 137, Ex.

151. That the Lord created the universe and all things of it by means of the Sun which is the first proceeding of the Divine love and the Divine wisdom. Gen.art.

152. No one who can see effects from causes . . . can deny that the sun is the first of creation. Ex.

153. There are two suns through which all things have been created by the Lord: the Sun of the Spiritual World, and the sun of the natural world. All things have been created by the Lord through the Sun of the Spiritual World, and not through the sun of the natural world; for the latter sun is far below the former Sun: it is in middle distance; above it is the Spiritual World, and below it is the natural world. The sun of the world has been created in order to render subsidiary aid.

154. That the universe . . . was created by means of the Sun of the Spiritual World, is because that Sun is the first proceeding of the Divine love and the Divine wisdom; (from which) all things are. In every created thing . . . there are end, cause, and effect. . . In the universe these three come forth in the following order: in the Sun . . . is the end of all things; in the Spiritual World are the causes of all things; and in the natural world are the effects of all things. . . It follows that the universe . . . was created through the Sun . . .

155. (Thus will you perceive) that the diversity in created things comes forth from this: that there are

infinite things in God Man, and thence indefinite things in the Sun which is the first proceeding from Him . . .

157. That the sun of the natural world is pure fire, and is hence dead; and that nature, because it derives its origin from this sun, is dead. Gen.art.

— Creation itself cannot be one whit ascribed to the sun of the natural world; but wholly to the Sun of the Spiritual World; because the sun . . . is altogether dead, whereas the Sun . . . is alive, because it is the first proceeding of the Divine love and the Divine wisdom . . . The sun is pure fire from which everything of life has been withdrawn; whereas the Sun is fire in which is Divine life. The angelic idea concerning the fire of the sun, and that of the Sun, is this: that the Divine life is within in the fire of the Sun, but without in the fire of the sun. From this it can be seen that the actuality of the natural sun is not from itself, but is from the living force which proceeds from the Sun; and therefore if the living force of this Sun were withdrawn, the natural sun would collapse. For this reason the worship of the sun is the lowest of all the worships of God, for it is wholly dead, as the sun itself is; and therefore in the Word it is called 'an abomination.'

158. As the sun . . . is pure fire, and therefore dead, the heat and light which proceed from it are also dead; and so also are the atmospheres . . .

163. That without two suns, one living and the other dead, creation is not possible. Gen.art.

164. As these two worlds are so distinct, it is necessary that there be two suns, one from which all spiritual things are, the other from which all natural things are. And, as all spiritual things in their origin are alive, and all natural things from their origin are dead, and as these origins are suns, it follows that the one Sun is alive and that the other sun is dead; and also that the dead sun itself has been created by the Lord through the living Sun.

165. A dead sun has been created for the reason that all things may be fixed, stated, and constant in ultimates, and that there may thence come forth things which are perennial and durable. In this and in no other way is creation founded.

166. That all things have been created . . . through the living Sun, and nothing through the dead sun. Ex.

174. The spiritual atmospheres are discrete substances, that is, least forms, which originate from the Sun . . . (So with the natural atmospheres.) 176^e.

233. (Hence) the Sun . . . after the assumption of the Human, shone out with a greater effulgence and splendour. Ill.

290. That the Lord from eternity or Jehovah produced from Himself the Sun of the Spiritual World, and from that created the universe and all things of it. Gen.art.

291. That Sun is called a proceeding, because it has been produced from the Divine love and the Divine wisdom, which in themselves are substance and form, and through this the Divine proceeds. (The Angels explain this by) the sphere of affections and thoughts which encompasses every Angel, (and which) is not the Angel himself . . . and that this sphere around the Lord

is in like manner from Him ; and that this sphere is their Sun. Ex.

294. As the things which constitute the Sun . . . are from the Lord, but are not the Lord, it follows that they are not life in itself, but are deprived of life in itself . . .

296. That there are three things in the Lord which are the Lord : the Divine of love, the Divine of wisdom, and the Divine of use ; and that these three are presented in appearance outside the Sun of the Spiritual World (by heat, light, and atmosphere, respectively). Gen.art.

300. There is one only substance from which all things are, and the Sun of the Spiritual World is that substance ; and as the Divine is not in space, and is the same in the greatest things and in the least, so in like manner with that Sun which is the first proceeding of God Man. And further, this one only substance, which is the Sun, proceeding by means of the atmospheres according to continuous degrees, and at the same time according to discrete degrees, presents the varieties of all things in the created universe.

301. (Thus) nothing *is* except through the Sun from Him.

303. That substances or matters such as are on earth have been produced by the Sun through its atmospheres, will be affirmed by anyone who reflects that there are perpetual mediations from the First to ultimates ; and that nothing can come forth except from what is prior to itself ; and, finally, from the First. This First is the Sun of the Spiritual World ; and the First of this Sun is God Man or the Lord.

304°. That there are degrees of both kinds in the least of all things, is because the spiritual Sun is the one only substance from which all things are, according to the spiritual ideas of the Angels.

305. By continuation from the substance of the Spiritual Sun (substances and matters) have brought with them that which is there from the Divine, which is the sphere which encompasses the Lord. From this sphere, by continuation from the Sun, by means of the atmospheres, have originated the substances and matters from which are lands.

314°. The progression of creation was from its First, which is the Lord encompassed with the Sun, to ultimates, which are lands . . .

315. It is only the heat, light, and atmospheres of the spiritual Sun (which contribute to this image of creation in plants). (Even natural heat and light do not act on plants) by any forces from their own sun, which, regarded in themselves, are null ; but by forces from the spiritual Sun, by which they are perpetually actuated to perform these things.

340. It is the Spiritual, which derives its origin from the Sun where the Lord is, and which proceeds to the ultimates of nature, which produces the forms of plants and animals . . .

346. Both the animal and the vegetable kingdoms derive their origin, as to the productions in their forms, from the spiritual influx and operation from the Sun of Heaven where the Lord is ; and not from the

influx and operation of nature from its sun : [from this they derive nothing] except their fixation.

348. That all uses, both good and evil, are from a spiritual origin, and thus from the Sun where the Lord is. Ex. . . Thus even evil uses are from the spiritual Sun ; (for) good uses are turned in Hell into evil ones.

349. They who confirm themselves in the idea that the sun produces the things which appear upon the Earth by means of its heat and light, and by ascribing all things to nature . . .

351. Can any reasonable person think that the sun, which is pure fire, has this knowledge . . .

353°. He would say, Such knowledges cannot inflow into (birds) from the sun through its rays of light ; for the sun from which nature derives its origin and essence, is pure fire, and consequently its rays of light are entirely dead.

381. There is a general cardiac and pulmonic motion in the whole Heaven (which) is from the Lord alone . . . For in the Sun where the Lord is and which is from the Lord, there are these two motions, and thence [they are] in the angelic Heaven and in the universe. 392.

P. 3°. This is not from the seed, nor from the sun of the world, which is pure fire.

5. God the Creator has produced from Himself the Sun of the Spiritual World, and, through that Sun, all things of the universe ; consequently, that Sun, which is from the Lord and is where the Lord is, is not only the first substance, but is also the only one from which all things are ; and, as it is the one only substance, it follows that it is in every created thing, but with infinite variety according to uses. Now, as in the Lord there is the Divine love and the Divine wisdom, and in the Sun from Him are Divine fire and Divine splendour, and from the Sun spiritual heat and spiritual light, and these two make a one, it follows that this *one* is, in a certain image, in every created thing.

31°. As to aspect, the Lord is above the Angels, in the Sun there . . .

135°. The Lord alone has taught me, who has been revealed to me ; and afterwards, as the Sun, in which He is, has continually appeared and does appear before my eyes, as He appears to the Angels, and has given enlightenment.

157°. The Sun of the angelic Heaven is this one only substance and form.

162. The reason there is an appearance (that man is led and taught) through the angelic Heaven, is that the Lord appears above that Heaven as a Sun. The reason it is the Truth that [it is done] from that Heaven, is that the Lord is in that Heaven as the soul is in a man . . . As no one can be conjoined with the Lord as He is in Himself, He appears to the Angels at a distance as a Sun ; but still He is in the universal angelic Heaven as the soul is in a man . . .

—². As it is according to the appearance that the Lord rules the universal Heaven, and, through this, the world, from the Sun which is from Him, and where He is . . . and as it is allowable for every man to speak from the appearance . . . it is allowable for everyone who is

not in wisdom itself, to think that the Lord rules each and all things from His Sun . . . The Angels of the higher Heavens do indeed speak from this appearance; but they think from the Truth, which is that the Lord rules the universe from the angelic Heaven, which is, from Himself.

[P. 162]⁹. Spaces and distances appear (there) just as they do (here), but still they are appearances according to dissimilitude of affections and of the derivative thoughts. It is the like with the appearance of the Lord in His Sun.

173. 'He makes His sun to rise upon the evil and upon the good' (Matt.v.45). By 'the sun' here and elsewhere in the Word is meant the Divine good of the Divine love. 292^o.

R. 53. 'His face as the sun shining in his power' (Rev.i.16)=the Divine love and the Divine wisdom, which are Himself, and which proceed from Him. . . The Lord is seen as a Sun in Heaven before the Angels, and His Divine love together with His Divine wisdom so appear. Refs. E.74. R.467. E.596.

—². That 'the sun,' when predicated of the Lord, =His Divine love and at the same time His Divine wisdom. Ill.

—⁶. What is said in Joshua, that 'the sun stood still . . . and the moon . . .' (x.12,13) appears as historical, but it is prophetic; for it is from the Book of Jashar . . . The like is said in Hab.iii.10,11. For to make the sun and moon stand still would be to destroy the universe. E.401¹⁸, Ex.

—⁷. That the sun of the world is not meant by 'the sun' in these passages, is evident from the fact that it was profane and abominable to adore the sun and moon of the world. Ill. For by the sun of the world is meant the love of self and the conceit of Own intelligence. Ex. . . Also, to adore the sun of the world is to acknowledge nature as the creator, and Own prudence as the effector, of all things, which involves the denial of God and the denial of the Divine Providence.

54. 'When I saw Him, I fell at His feet as dead' = the failing of his own life from such presence of the Lord. . . For His Divine love is exactly like the sun's heat, which, as it is in itself, no one can endure . . . This is meant by no one's being 'able to see God, and live.' Since it is so, the Lord appears to the Angels in Heaven as a Sun, distant from them as the sun of the world is from men. The reason is that the Lord in Himself is in that Sun.

332. 'The sun became black as sackcloth of hair' (Rev.vi.12)=that with them all the good of love is adulterated. . . That by 'the sun' is signified the Lord as to the Divine love, and thence the good of love from Him; and, in the opposite sense, the Divine of the Lord denied, and thence the good of love adulterated, see above. E.401.

382. 'Neither shall the sun fall upon them' (Rev.vii.16)=that hereafter they shall not have concupiscences to evil. . . That 'the sun'=the Divine love and the derivative affections of good; and, in the opposite sense, diabolical love, and the derivative concupiscences to evil, see above. E.481.

413. 'A third part of the sun was smitten, and a third

part of the moon, and a third part of the stars, and the third part of them was darkened' (Rev.viii.12)=that on account of evils from falsities and falsities from evils they do not know what love is, what faith is, nor any truth. —², Ill. (=that all the good of love, all the good and truth of faith, and all the Knowledge of good and truth had perished. E.525.)

414. By the light of the sun is signified Divine truth spiritual from the Word . . . Divine truth in the spiritual sense of the Word is like the light of the sun in the daytime.

423. 'The sun and the air were darkened from the smoke of the pit' (Rev.ix.2)=that thence the light of truth became thick darkness. By 'the sun and the air' is here signified the light of truth; for by 'the sun' is signified love, and by the light thence the Divine truth; and therefore when it is said that 'the sun was darkened' and at the same time 'the air,' there is signified that the Divine truth became thick darkness. E.541.

447². Where the sun, moon, and stars are called 'the army,' by 'the sun' is signified the good of love . . .

465². His presence itself . . . no Angel can sustain: on which account He appears above the Heavens as a Sun, which is distant from the Angels as the sun of the world is from men. There He is in His Divine from eternity and at the same time in His Divine Human, which are one, as soul and body.

468. The origin of correspondences is from the two suns; the one in the Heavens, which is pure love; and the other in the world, which is pure fire . . .

533. 'A woman encompassed with the sun, and the moon under her feet' (Rev.xii.1)=the Lord's New Church in the Heavens, which is the New Heaven; and the Lord's New Church about to be on earth, which is the New Jerusalem. . . The woman was seen encompassed with the sun, because the New Church is in love to the Lord; for it acknowledges Him, and does His commandments, and this is to love Him. . . There is a Church in the Heavens equally as on earth . . . and the Church there is here meant by the woman encompassed with the sun, and upon whose head was a crown of twelve stars.

690. 'The fourth Angel poured out his vial into the sun' (Rev.xvi.8)=an influx into their love. . . For by 'the sun' is signified the Lord's Divine love; and, in the opposite sense, the love of self. E.981.

831. 'I saw an Angel standing in the sun' (Rev.xix.17)=the Lord from Divine love.

915². 'Red'=the good of love, because it derives its origin from the fire of the sun; and the fire of the Sun of the Spiritual World is in its essence the Lord's Divine love, thus the good of love. And 'bright white'=the truth of wisdom, because it derives its origin from the light which proceeds from the fire of that Sun, (which) in its essence is Divine wisdom, thus the truth of wisdom.

919. 'The city has no need of the sun and the moon to shine in it' (Rev.xxi.19)=that the men of that Church will not be in the love of self and in Own intelligence, and thence in merely natural lumen. . . By 'the sun'

here is signified natural love separated from spiritual love, which is the love of self . . . 940. E.401²⁰.

938. For no one can see His face, as He is in His Divine love and wisdom, and live; for He is the Sun of Heaven and of the whole Spiritual World: (it would be) as if one should enter into the sun, by whose fire he would be consumed in a moment. But the Lord sometimes presents Himself to be seen outside of His Sun; but He then veils Himself over, and presents Himself to their sight, which is done by means of an Angel; as He did also before Abraham . . .

940. 'They have no need of a lamp and of the light of the sun' (Rev. xxii. 5) = that in the New Jerusalem men will not be in Knowledges concerning God from natural lumen, which is from Own Intelligence, and from glory originating from conceit.

961⁵. As the Lord cannot be received by anyone as He is in Himself, He appears as He is in Himself as a Sun above the angelic Heavens, the proceeding from which as Light is Himself as to Wisdom, and as Heat, is Himself as to Love. He Himself is not a Sun; but the Divine love and the Divine wisdom proximately going forth from Him, and round about Him, appear before the Angels as a Sun. He Himself in the Sun is a Man . . .

M. 34⁹. Love is the . . . vital heat of man; the heat of the blood, and its redness, are from no other source; the fire of the angelic Sun, which is pure love, effects this.

222⁴. The reason (this conjugal sphere) operates (in the absence of the heat of the sun) is that it is from the Sun of the angelic Heaven, and from that there is a constant equation of heat and light, that is, a constant conjunction of good and truth; for it is in continuous Spring. The changes of good and truth—that is, of its heat and light—are not its variations . . . but originate from the subjects which receive them.

235. Spiritual heat is from no other source than the Sun of the Spiritual World; for there is there a Sun proceeding from the Lord, who is in the midst of it; and, because it is from the Lord, that Sun is in its manifestation—*existentia*—pure love. Before the Angels this Sun appears fiery, exactly as does the sun of our world before men. The reason it appears fiery, is that love is spiritual fire. From that Sun proceed both heat and light; but, as that Sun is pure Love, the heat from it is in its essence love, and the light is in its essence wisdom.

—². Spiritual cold is from the sun of the natural world, and from its heat and light. The sun of the natural world has been created in order that its heat and light may receive into themselves spiritual heat and light, and, by means of the atmospheres, carry them down to the ultimate things in the Earth, in order to effect the effects of the ends which are of the Lord in His Sun; and also in order that they may clothe spiritual things with adapted garments, that is, with matters, to operate the ultimate ends in nature. These things are effected when spiritual heat is injoined into natural heat; but the contrary is effected when natural heat is separated from spiritual heat, as is effected with those

who love natural things and reject spiritual ones. With these, spiritual heat becomes cold.

261. For the Lord is the East, because He is in the Sun there, which, from Him, is pure love. Hence the heat from that Sun in its essence is love, and the light, wisdom.

380. They ascribe to nature all things which are beneath the sun, and which are above the sun.

—⁷. I know, said he, that something existed before the sun, and this everywhere in the universe; and that these things flowed together of themselves into order, thus into centres.

—⁸. We said, What is more insane than to say that the Centre is from the Expanse? By your centre we understand the sun, and by your expanse, the universe, and thus that the universe came into existence without the sun. But does not the sun make nature and all its properties, which depend solely on the heat and light which proceed from the sun through the atmospheres? . . . Are not the atmospheres, and all things which are upon the Earth, as surfaces, and the sun their centre? What are they all without the sun? Could they subsist for a single moment without it? . . . As, therefore, the subsistence of all things is from the sun, it follows that the existence of all things is also from it. Ex.

—¹¹. We instructed him that above the angelic Heaven there is a Sun which is pure love, in appearance fiery, like the sun of the world; and that from the heat which proceeds from that Sun Angels and men have will and love, and from the light, understanding and wisdom; and that the things which are of life are called spiritual things: and that the things which proceed from the sun of the world are containants of life, and are called natural things: also that the expanse of the centre of life is called the Spiritual World, which subsists from its own Sun; and that the expanse of nature is called the natural world, which subsists from its own sun. Now, as spaces and times cannot be predicated of love and wisdom . . . the expanse around the Sun of the angelic Heaven is not an extense, but still it is in the extense of the natural sun . . . —¹³.

—¹². He then asked, Whence is the fire of the sun of the world, or of nature? We replied that it is from the Sun of the angelic Heaven, which is not fire, but is the Divine love which proceeds proximately from God, who is Love itself. Ex.

—. Therefore, from the fact that spiritual heat, which is love, produces natural heat with men . . . it may be evident that the fire of the natural sun has come forth from no other source than the fire of the spiritual Sun, which is the Divine Love. T. 35.

415³. Did you know that the Sun (of the Spiritual World) is pure love, and the sun of the natural world pure fire; and that the sun of the world, which is pure fire, is that from which nature has come into existence and subsists; and that the Sun of Heaven, which is pure love, is that from which life itself, which is love together with wisdom, has come into existence and subsists; and thus that nature, which you make God, is utterly dead? T. 77³.

532⁵. It has been at this day revealed by the Lord that in your World there is a different Sun than in ours;

and that the **Sun** of your World is pure love, and that the **sun** of our world is pure fire; and therefore that everything which proceeds from your **Sun** . . . partakes of life; and that everything which proceeds from ours . . . partakes nothing of life; and that hence is the difference between the Spiritual and the Natural.

I. 4. That the Spiritual World has come into existence and subsists from its own **Sun**, and the natural world from its. Ex.

— The reason there is one **Sun** of the Spiritual World, and another of the natural world, is that these worlds are altogether distinct from each other. For a World in which all things are spiritual cannot originate from a sun from which all things are natural, because there would then be physical influx . . . That the world has come into existence from the **sun**, and not the **sun** from the world, is evident from the fact that the world . . . subsists through the **sun** . . . whence it is evident that if the **sun** were removed, its world would fall into chaos, and this into nothing.

—². That in the Spiritual World there is a **Sun** different from that in the natural world, I am able to testify, because I have seen it. It appears fiery, like our **sun**, nearly the same in size. It is at a distance from the Angels, as our **sun** is from men. But it does not rise, or set; but stands immovable at a middle altitude between the zenith and the horizon; whence the Angels have perpetual light, and perpetual spring. M. 137^o.

5. That the **Sun** of the Spiritual World is pure love, from Jehovah God, who is in the midst of it. Ex. T. 24.

— This **Sun** itself is not God, but is from God. It is the proximate sphere around Him, from Him. Through this **Sun** the universe has been created by Jehovah God. By the universe is here meant all the worlds in the complex, which are as many in number as are the stars in the expanse of our heavens. The reason creation was effected by means of this **Sun**, which is pure Love, and thus by Jehovah God, is that Love is the *Esse* itself of life, and wisdom is the derivative *Existere* of life; and from Love by means of Wisdom have all things been created. III.

—⁴. Just as God is one, so also is the spiritual **Sun** one; for the extension of space is not predicable of spiritual things, which are the derivations of the spiritual **Sun**; and *Essence* and *Manifestation-existentia*—without space are everywhere in spaces without space; thus the Divine Love [is so] from the beginning of the universe to all its boundaries.

6. That from that **Sun** proceed heat and light, (which in their essence are love and wisdom). Ex.

9. That the **sun** of the natural world is pure fire, and that by means of this **sun** the world of nature has come into existence and subsists. Ex.

— (Thus) the natural world has been created by Jehovah God, in a secondary manner—*secundario*, by means of this **sun**.

—³. That the **sun** of nature and of its worlds is pure fire, all its effects demonstrate; as the concentration of its rays into a focus by the art of optics . . . the nature of its heat, which is similar to the heat from elementary fire; the graduation of that heat according

to the angle of incidence . . . from which reason . . . may confirm that the **sun** of the natural world is mere fire; and also that it is fire in its very purity.

10. That therefore everything which proceeds from this **sun**, regarded in itself, is dead. Ex.

T. 24. 5. Jehovah God, from His **Sun**, produced not only the Spiritual World, and all its spiritual things, which are innumerable and substantial, but also the natural world, and all its natural things, which are also innumerable but material.

29^o. But the times there are not distinguished into days, weeks, etc. because the **Sun** there does not appear to rise and set, nor to be carried round; but remains fixed in the east at a middle degree between the zenith and the horizon.

—³. God finited all things by means of His **Sun**, in the midst of which He is; and which consists of the Divine Essence which goes forth as a sphere from Him. There and thence is the first of finition; but the progressive [development] of it goes down to the ultimates in the nature of this world.

32^o. The infinity of God the Creator may also be seen from the infinite number of the stars, which are so many **sun**s; and, derivatively, so many worlds.

33. The reason every created thing is finite, is that all things [were produced] by Jehovah God by means of the **Sun** of the Spiritual World, which proximately encompasses Him; and that **Sun** is of the substance which has gone forth from Him, the essence of which is Love. From that **Sun**, through its heat and light, was created the universe, from its primes to its ultimates.

—². Through these degrees it has been effected that all posterior things are receptacles of prior ones, and . . . so, in order, of the primitives of which the **Sun** of the angelic Heaven consists . . .

— (Thus) God first finited His infinity by means of substances emitted from Himself, from which there came into existence His proximate compass, which makes the **Sun** of the Spiritual World; and afterwards, by means of that **Sun**, He perfected all the other compasses down to the ultimate one, which consists of things at rest; and thus, by means of degrees, He finited the world more and more.

34^o. The Divine life, which by influx from the **Sun** of the angelic Heaven actuates man, may be compared to the light from the **sun** of the world . . .

39. The Divine wisdom, properly, is Life; and Life, properly, is the Light which proceeds from the **Sun** of the Spiritual World, in the midst of which is Jehovah God. The Divine Love forms Life, just as fire forms light. Ex.

41. This may be seen by human reason, if it knows that the origin of love and wisdom is the **Sun** of the Spiritual World, in the midst of which is Jehovah God; or, what is the same, that it is Jehovah God, through the **Sun**, which is round about Him; for the heat which proceeds from that **Sun** in its essence is love, and the light is wisdom . . . This may be illustrated by the **sun** of the natural world, which is pure fire, in that from its fieriness proceeds heat, and, from the resplendence of its fieriness, light . . .

44². The same Divine sphere (of the Divine love) operates also into inanimate things . . . but through the sun of the world . . .

63. God is omnipresent from the primes to the ultimates of His order, through the heat and light from the Sun of the Spiritual World, in the midst of which He is. Order was made by means of that Sun; and from it He sends forth heat and light which pervade the universe from its primes to its ultimates, and produce the life possessed by man and every animal, and also the vegetative soul in every growth upon the Earth . . .

66. All things which proceed from the Sun of the Spiritual World, in the midst of which is Jehovah God, relate to a man. Ex.

70³. God, by means of His Sun, is present [everywhere] with spiritual heat and spiritual light; and does not make any alternations, as the sun of the world apparently does.

—^c. Such is the correspondence between the effects and uses from the Sun of the Spiritual World, and the effects from the sun of the natural world.

75. (Creation cannot be understood unless it is known that) . . . in each world there is a sun, and that the Sun of the Spiritual World is pure Love from Jehovah God, who is in the midst of it; and that from that Sun proceed heat and light; and that the heat thence proceeding in its essence is love, and the light, wisdom; and that these two affect the will and the understanding of man . . . and that the sun of the natural world is pure fire, and that therefore the heat from it is dead, and in like manner the light; and that these serve as clothing and aid to spiritual heat and light, so that they may pass to man.

76². I then saw also that there are two suns; one, from which all spiritual things flow forth, and another from which all natural things flow forth; and that the Sun from which all spiritual things flow forth is pure Love from Jehovah God, who is in the midst of it; and that the sun from which all natural things flow forth is pure fire. Knowing these things, it was once given me to perceive, when I was in illustration, that the universe has been created by Jehovah God by means of the Sun in the midst of which He is . . .

—³. I have (also) perceived that by means of the light and heat from the Sun of your World, spiritual atmospheres, which in themselves are substantial, have been created, one from another . . .

— . But as this spiritual universe cannot come into existence without a natural universe into which it may act its effects and uses, there was then simultaneously created the sun from which all natural things proceed; and, through this, in like manner, by means of its heat and light, three atmospheres encompassing the former ones . . .

79². (One of the philosophers said,) From the lightest of these parts the sun was formed.

—³. Another said, Through the fissures (of the chaos) burst out fire . . . whence originated the sun. . . The sun was at first as it were an ocean of fire, which, lest it should burn the Earth, separated from itself little shining flames (the stars) . . .

. 112. I saw the rising Sun in its effulgence; and round about it a halo . . .

135. One morning . . . the Sun of the Spiritual World appeared to me in its effulgence; and under it I saw the Heavens, distant from it as the Earth is from its sun; and then there were heard from the Heavens unutterable words, which, being collected together, were articulated into this utterance, There is one God, who is a Man, whose habitation is in that Sun.

—^c. To those (who had the thought of one God, in whom is a Divine Trinity, and that this is in the Lord God the Saviour) appeared the Sun of Heaven, in which is Jehovah in His Human.

178. From (the faith that nature is the creator of the universe) it would follow . . . that the sun is the court of all the gods . . .

308. In order that the Lord might operate into these (natural things), even as into spiritual ones, He created the sun, which should be in the natural world as a father, and the earth as a mother. For the sun is as a common father . . .

360. There are two worlds . . . and in each world a sun, and . . . the heat and light from the Sun of the Spiritual World have life in them . . . whereas the heat and light from the sun of the natural world have nothing of life in them, but they serve the two former as receptacles . . . for the conveyance of them to men. . . Now as faith is of light, and charity is of heat, it is evident that in proportion as a man is in the light and heat which proceed from the Sun of the Spiritual World, in the same proportion he is in spiritual faith and charity; whereas in proportion as he is in the light and heat which proceed from the sun of the natural world, in the same proportion he is in natural faith and charity.

365². The heat and light which proceed from the Lord as a Sun contain in their bosom all the infinities which are in the Lord . . . This is because that Sun is itself present everywhere in its heat and in its light; and that Sun is the circle most closely encompassing the Lord, emanating from His Divine love and at the same time from His Divine wisdom; for . . . the Lord is in the midst of that Sun.

472². If the actives were creatable, as the passives are, there would have been no need of the sun, and of the heat and light from it . . .

— . The sun of this world consists of created substances, the activity of which produces fire.

618^e. The Lord is the Sun in the Spiritual World . . .

641². In the Spiritual World there is a Sun, in the midst of which is the Lord. From that Sun He inflows by light and heat into the whole Spiritual World, and into all who are there. All the light and all the heat there are from this source. From that Sun, and with the same light and the same heat, the Lord inflows also into the souls and minds of men . . . The Divine itself which immediately encompasses the Lord makes that Sun. That Sun is distant from the Angels as the sun of the natural world is from men . . . for otherwise they would be consumed. 691.

—⁴. The Sun of the Spiritual World, such as it is since Jehovah God assumed the Human . . . is described in Is. xxx. 26.

[T.] 767. Every Angel, in whatever direction he turns his body and face, looks to the Lord before Him ; for the Lord is the Sun of the angelic Heaven : this is what appears before their eyes when they are in spiritual meditation.

—³. (Thus) plants shoot up above the surrounding herbage, that they may look at the sun ; and some of them turn to the sun from its rising to the end of day. Nor do I doubt that there is a similar endeavour in all the twigs and branches of every tree . . . Moreover . . . all whirlpools and ocean sandbanks spontaneously follow in their motion the general course of the sun.

837. The Africans said . . . that God sees, and provides everything . . . because He is the Sun of the angelic Heaven . . . And as it is His Divine love which appears as the Sun . . . He provides the things which are of love by the heat from that Sun, and the things which are of wisdom by the light thence. If, therefore, you form for yourselves an idea of God as being the Sun of the universe, you will from that idea see . . . His omnipresence, omniscience, and omnipotence.

D. 4293. The Lord appears to them as a Sun . . .

4387. These two lives are as the sun and moon . . .

4394^e. The Lord as to the Human Essence also is a Sun . . .

4639. On Heaven and the Sun there.—The Sun which is the Lord, as it appears in the Inmost Heaven, seen in vision : its magnificent appearance des. Its appearance in the evening des. It adds itself to the Moon, and it is then morning in the Spiritual Heaven.

4894. I was permitted to see the Sun on the right.

4964. The height of that mountain was the same as that of the Sun, which is the Lord.

4969. So that the mountains almost obscured the Sun, (that is,) took away love.

5004. The Babylonians then produced, from phantasy, as it were the Sun, where the Lord is ; but it did not shine. 5207.

5743. The Lord was seen to descend from the Sun . . .

D. Min. 4710. It is a most universal thing that the Lord is the Sun of Heaven . . .

E. 175¹². 'The sun'=love to the Lord.

186¹². That the Lord is the source of everything of life, is because He is the Sun of the angelic Heaven . . .

220. The Lord is above the Heavens, and appears to those in Heaven as a Sun . . .

270³. 'The moon' and 'sun' (Is.xxiv.23)=their idolatrous worship, and also the falsity of faith and the evil of love.

275¹⁶. 'The sun from which is the light of day' (Jer. xxxi.35)=the good of celestial love, from which is the perception of truth.

278⁸. 'The sun arising' (Ps.civ.22)=the Lord as to love and the derivative wisdom.

279⁵. 'The Sun of righteousness which shall arise to them that fear the name of Jehovah' (Mal.iv.2)=the good of love. 'The healing in his wings'=the truth of faith. 283⁹.

295². The Lord appears before the Angels as a Sun, fiery and flaming, and this for the reason that in the Spiritual World love appears as fire. 340¹¹.

298⁸. 'The sun' (Ps.cxxi.6)=the love of self and all the derivative evil.

304⁵. 'The sun' (Is.xiii.10)=love. —⁴⁷. (=the good of love to the Lord. 401¹².)

324¹¹. 'From the rising of the sun to its going down' (Mal.i.11)=everywhere where there is good.

329²². 'The sun,' in the Word, =the Divine Celestial which is the Divine good.

372². 'I will cover the sun with a cloud' (Ezek.xxxii.7)=no good of love. 401¹³.

386²⁷. 'The heat and the sun' (Is.xlix.10)=the heat from the principles of falsity and from the love of evil.

400³. 'The sun and moon blackened' (Joel ii.10)=no good of love or truth of faith.

401². 'The sun'=the Lord as to the Divine love, and thus with man the good of love to the Lord from the Lord . . . His appearing as a Sun is from His Divine love ; for the Divine love appears as fire from which the Angels have their heat. —³. Ill.

—³. When the Lord presents Himself present with the Angels He appears out of the Sun.

—⁷. Of those who love Him it is said, 'as the rising of the sun in his power' (Judg.v.31). Of such it is also said that 'they shall shine as the sun' (Matt.xiii.43). . . . In respect to their faces, they shine with an effulgence like that of the sun, because the Lord's Divine love is communicated to them and is received by them, whereby the Lord is in their interiors, which manifest themselves in the face.

—⁸. 'His throne as the sun before Me' (Ps.lxxxix.36)=His Heaven and Church which are in celestial good, which is the good of love. 594⁹. (It is said, 'as the sun and moon,' because from 'the sun' is predicated eternity as to the Divine good ; and from 'the moon, Divine truth. E.684²⁴.)

—⁹. As the Lord appears to those in the Celestial Kingdom as a Sun, and to those in the Spiritual Kingdom as a Moon, it is said, 'They shall fear Thee with the sun, and before the moon a generation of generations' (Ps.lxxxii.5) . . . The light which proceeds from the Lord as a Sun differs from the light which proceeds from Him as a Moon, as the light of the sun in the world by day differs from that of the moon by night . . . Thus those who are in the light of the Sun there are in pure Divine truth . . .

—¹⁰. That the truth in the Celestial Kingdom shall then become the good of love, is meant by, 'the light of the sun shall be sevenfold, as the light of seven days . . .' (Is.xxx.26). Ex.

—¹¹. That there shall not perish the good of love to the Lord . . . with those who are in that Church, is meant by, 'Thy sun shall no more go down' (Is.lx.20). For the Lord appears to those who are in the good of love to Him as a Sun . . . and therefore by 'thy sun' is signified the good of love to the Lord.

—¹⁴. In all these passages 'the sun and moon darkened'=that there was no longer any good or any truth.

—¹⁵. Since such things are signified by 'the sun darkened,' the sun was darkened when the Lord was upon the cross, because He had been completely rejected . . .

—¹⁶. 'To cause the sun to set' (Amos viii.9)=evil of life. . . For 'the rising of the sun'=the good of love, which is the good of life; and 'the setting of the sun'=evil of love, which is evil of life.

—¹⁸. That the sun is said to have 'stood still in Gibeon' (Josh.x.)=that the Church had been completely devastated as to all good. Ex.

—¹⁹. 'Her sun shall go down while it is yet day' (Jer.xv.9)=that the good of the Church is about to perish, although the Church has the Word . . . 721⁷.

—²⁰. 'Then the moon shall blush, and the sun be ashamed' (Is.xxiv.23)=that there will no longer be any reception of Divine truth and Divine good; for 'moon' and 'sun'=the truth of faith and the good of love; and these are said 'to blush and be ashamed' when they are no longer received, but falsity and evil are received in their place.

—²¹. 'The sun' is said to have been made 'to rule by day' (Ps.cxxxvi.8) because 'day'=the light of the spiritual man, and he has enlightenment and perception from the good of love; and 'the moon and stars' are said to have been made 'to rule by night,' because 'night'=the light of the natural man; and its light, as compared with the light of the spiritual man, is like the light of night from the moon and stars as compared with the light of day from the sun. —²².

—²³. 'Praise Him, sun and moon' (Ps.cxlvi.3)=the good of love and the truth from that good.

—²⁴. 'The sun' (Deut.xxxiii.13)=the good of love to the Lord from the Lord, which is the good possessed by those in the Celestial Kingdom.

—²⁵. 'I will make thy suns like rubies' (Is.liv.12)=that goods will be brilliant from the fire of love; 'suns,' here, =the goods of love.

— That 'the sun'=the good of love, is evident also from the fact that 'suns' are mentioned in the plural.

—²⁷. 'He makes his sun to rise on the evil and on the good' (Matt.v.45)=that the Lord inflows from Heaven with the Divine good of love . . . equally with those outside the Jewish Church and with those within it. 644²³.

—²⁸. As 'the sun'=the Lord as to Divine love, He is called 'the Sun of righteousness;' and 'a Sun and Shield.'

— As 'the sun'=the good of love to the Lord with man, 'from the rising of the sun to its going down'=all who are in the good of love to the Lord, from primes to ultimates. Ill.

— By 'the setting of the sun' is also signified the state of the Church when it is in ignorance, which is its first state; and by 'the rising of the sun' is signified its state when it is in light. —²⁹, Ill.

— By 'the setting of the sun' is also signified the state of the Church when it is in evils and the derivative falsities; and by 'the rising of the sun,' its state when in goods and the derivative truths. —³⁰, Ill.

—³¹. In the opposite sense, 'the sun'=the love of self. Ill.

— With the Ancients . . . 'the sun'=the Lord as to the Divine good . . . and therefore in worship they turned their faces to the rising of the sun; and those among them who were in the love of self, and were therefore merely natural and sensuous, began to worship as their chief gods the sun and the moon which they saw with their eyes . . . and therefore by 'the sun' is signified the love of self, and by 'the moon,' the derivative falsity. (Moreover) in the other life such avert their faces from the Lord, and turn them to something there which is dark, and which is in the place of the sun and moon of the world, and opposite to the Sun and Moon of the angelic Heaven. By persons such as these the worship of the sun and moon was instituted in ancient times, when all Divine worship was representative. But at this day, when representatives have ceased, the worship of the sun and moon does not exist in the Christian world, but in its place the worship of self, which exists with those in whom the love of exercising command predominates.

—³². That in ancient times the sun and moon were worshipped, is evident from the fact that the Gentiles dedicated fanes to them. . . That the Egyptians, Jews, and Israelites also did so, is evident from the Word. Ill.

—³⁴. As the love of self lets man into his proprium, and keeps him in it. . . and as the proprium of man is nothing but evil, and from evil comes all falsity, by 'the heat of the sun' is signified adulterated truth, which in its essence is the falsity of evil. Ill.

—³⁵. 'The rising of the sun' (in the parable of the sower)=the love of self.

—³⁶. 'The sun which beat upon the head of Jonah' =the love of self which prevailed in that nation. Ex.

—³⁹. 'The sun shall be no more thy light by day' (Is.lx.19)=merely natural love.

412². The Lord's 'face,' in the proper sense, is the Sun of the angelic Heaven; for the Lord appears to the Angels of the interior Heavens as a Sun, and this from His Divine love . . .

—⁴. For all in the Spiritual World, without exception, are illuminated by the light which is from the Lord as a Sun; but still those only become intelligent and wise who are at the same time in love . . . These alone see the Sun in Heaven; the rest see merely the light.

—¹⁶. Not even any Angel can see the Lord's face, because it is the Divine love; and no one can endure the Divine love such as it is in itself; it would be like letting the eye into the very fire of the sun . . . and therefore to those in the interior Heavens the Lord appears as a Sun, and that Sun is encompassed with many radiant circles, which form coverings one after another, in order that the Divine love may proceed to the Angels in Heaven tempered and moderated. . . The Lord therefore appears as a Sun to the Angels of the higher Heavens only; while to the Angels of the lower Heavens He appears merely as light, and to the rest as a moon. Further ex.

422¹². As the Lord is the Sun of the angelic Heaven, and as all the Divine truth which enlightens Angels and men . . . proceeds from Him as a Sun . . . it is said, 'As light in the morning when the sun ariseth, a morning without clouds . . .' (2 Sam.xxiii.4).

[E.] 525. For the Lord appears there as a **Sun** before those who are in the good of love from Him to Him ; and as a Moon before those who are in the good and truth of faith : Hence it is that by 'the sun' is signified the good of love . . . That that sun, that moon, and those stars appeared to John, may be evident from the fact that he was in the spirit when he saw them. 526.

527². By the light from the sun, which is called 'the light of day,' and 'day,' is meant the spiritual light such as is enjoyed by those Angels who see the Lord as a **Sun**. . . . Those Heavens look to the Lord as a **Sun** which are in the spiritual affection of truth, that is, which love truth because it is truth. As this is a spiritual state, the light which is from the Lord as a **Sun** is spiritual. (Continued under Moon.)

573³. In these passages, the sun, moon, and stars are called 'an army,' because by 'the sun' is signified the good of love, by 'the moon,' truth from good, and by 'the stars,' the Knowledges of good and truth. Consequently, by them are signified goods and truths in the whole complex, which are called 'an army' because they resist evils and falsities, and perpetually conquer them as enemies.

—⁸ The sun,' in the opposite, = all evil springing from the love of self.

594². 'The sun' = the Divine love.

655⁷. 'To be hung up before the sun' (Num. xxv.4) = condemnation and curse on account of the destruction of the good of the Church.

659⁴. 'To spread them out to the sun, the moon, and all the army of the heavens' (Jer. viii.2) = to deliver them over to diabolical loves, and to the derivative evils and falsities which are from Hell ; for 'the sun' = love in both senses ; 'the moon,' faith in both senses as derived from that love . . .

678³. For the light of Heaven, from which are all the wisdom, beauty, and magnificence in the Heavens, proceeds from the Lord as a **Sun** ; and it is the Lord's Divine love which appears to the Angels as a **Sun**. Thus the light of Heaven . . . is the Divine love proceeding . . .

706¹⁶. By 'the Sun' which should 'go back' (on the sun-dial of Ahaz, Is. xxxviii.8) is signified the advent of the Lord. Ex.

707. 'A woman encompassed with the sun' (Rev. xii. 1) = the Church with those who are in love to the Lord, and thence in love towards the neighbour. . . For 'the sun' = the Lord as to the Divine love, thus also love to the Lord from the Lord ; and 'to be encompassed' = to live from that love. Ex.

708². Besides these distinctions of the Heavens (into two Kingdoms and three Heavens), there is also the distinction of them, that there are those who receive light—that is, intelligence—from the Lord as a **Sun**, and there are those who receive light and intelligence from the Lord as a Moon. Those who receive the light of intelligence from the Lord as a **Sun**, are those with whom the Intellectual and its Rational have been opened, and who have, in consequence, thought rationally from the spiritual affection of truth about the things to be believed. (Continued under Moon.)

719. (The apparent rising and setting of the sun fully ex.)

726³. For the Lord appears in the Spiritual World as a **Sun**, from the Divine love. Everything which proceeds from that **Sun** is called Divine truth ; and that which proceeds, the same produces. That which proceeds is also Himself, because it is from Himself ; and therefore the Lord in the Heavens is the Divine truth.

—⁴. From the Lord as a **Sun** there, have in like manner emanated auras and atmospheres . . . Therefore there are three Heavens . . .

799¹⁷. 'In (the heavens) hath He set a tabernacle for the sun' (Ps. xix.4) = the Lord as to the Divine love dwelling in the Heavens in the good of His own love.

926². The things which appear in Heaven are from a spiritual origin . . . because they come into existence from the Divine which proceeds from the Lord as a **Sun** . . . For the **Sun** there is not fire, but is the Divine love, which appears before the eyes of the Angels as the sun of the world appears before the eyes of men . . .

944². (Natural) heat and light are from the sun ; for they are from that which is in the sun. In the sun there is pure fire ; this fire outside the sun is heat (decreasing according to the distance . . . (So with) the heat and light which proceed from the Lord as a **Sun** in Heaven. The Lord there as a **Sun** is the Divine love ; and the heat thence proceeding is the Divine good, (which is) the Divine love in its extension . . . 1076². 1093¹. 1124². 1228³.

1111⁴. The Divine called 'the Father,' and the Divine Human called 'the Son,' appear there before the Angels as a **Sun** ; and the Divine which proceeds thence, as light united to heat . . .

1196². There are two suns, the Sun of the Spiritual World, and the sun of the natural world ; (the former) is the Lord's Divine love ; (the latter) is pure fire. From the **Sun** which is Divine love every work of creation has commenced ; and by means of the sun which is fire it has been carried to completion. Everything which proceeds from the **Sun** which is Divine love is called spiritual ; and everything which proceeds from the sun which is fire is called natural. What is spiritual, from its origin, has life in it ; but what is natural, from its origin, has nothing of life in it. And as from these two fountains of the universe there have come into existence and there subsist all things which are in both worlds, it follows that in every created thing in this world there is what is spiritual and what is natural . . . 1218².

1207². Nature commences from the sun of the world ; and life commences from the **Sun** of Heaven. The sun of the world is pure fire ; and the **Sun** of Heaven is pure love. That which proceeds from a sun which is pure fire is called nature ; and that which proceeds from a **Sun** which is pure love is called life . . .

—⁴. For this end the sun of the world was created ; and, by means of the sun, nature ; and, lastly, the terraqueous globe, in order that there might be ultimate matters into which everything spiritual might cease, and in which creation might subsist ; to the end also that the work of creation might therein continually persist and endure . . .

1209². In every spiritual thing there are three forces

... The force of acting, being spiritual, proceeds from the first fountain of all forces, which is the Sun of Heaven, and which is the Lord's Divine love; and love is the active agent itself . . .

—^e. In plants . . . the heat and light of the sun of the world do (nothing) more than to so open and dispose the things proper to nature that they may receive the influx from the Spiritual World. D. Love xxi^e.

1228². Love and Wisdom in the Lord are not two, but one; and this One is the Divine Love which appears before the Angels as a Sun. But when love and wisdom proceed from the Lord as a Sun, they appear as two distinct things: love appears as heat, and wisdom as light . . . D. Wis. i.

D. Love iii. The Lord is indeed in the Sun which appears to the Angels in the Heavens . . . but still, outside of that Sun, love with wisdom is also the Lord. The distance is only an appearance. Ex.

xiv². There are two origins of all loves and affections; one, the Sun of Heaven which is pure Love; and the other, the sun of the world which is pure fire. They whose love is from the Sun of Heaven are spiritual and alive . . . whereas they whose love is from the sun of the world are natural and dead . . . These are they who are meant in the Word by the worshippers of the sun, moon, etc.

D. Wis. iii¹. By the Lord, here and elsewhere, is meant the Divine which proceeds from Him as the Sun of Heaven . . .

4². As everything which proceeds from the Lord as a Sun is Man in least things and in greatest . . . therefore extension into any other form than the human is not possible . . .

xii. 1. That the Lord is the Sun in the angelic Heaven. Gen. art.

2. That that Sun is the origin of all things. Ex.

3. That from that Sun there is the presence of the Lord everywhere. Ex.

— The Sun of Heaven is that from which is the sun of the world.

—². But the presence of the Sun of Heaven is universal, not only in the Spiritual World . . . but also in the natural . . . Without that Sun no animal could live, nor could any plant come forth . . . The presence of this Sun also comes forth by means of heat and light . . . to which the light and heat of the sun of the world give subsidiary aid . . . But the presence of the Sun of Heaven by means of spiritual heat and light . . . is universal and dominant in both the Spiritual World and the natural, whereas the presence of the sun of the world is a special one for the natural world only . . . Moreover, the presence of the Sun of Heaven is not in the extent of space and time; whereas the presence of the sun of the world is in these . . . Hence it is that the presence of the Sun of Heaven is omnipresence.

—³. The presence of the Sun of Heaven, regarded in itself, is constant; for the Sun of Heaven is always in its rising and in its power; but . . . it is varied according to the reception. In this respect the sun of the world corresponds to the Sun of Heaven. Ex.

5². The proceeding Divine is that which, around the

Lord, appears to the Angels as a Sun; and from this His Divine proceeds through spiritual atmospheres . . .

—². The Sun of Heaven in which is the Lord is the common centre of the universe . . .

Ang. Idea. The proximate proceeding Divine is that which appears before the Angels as a Sun. The reason this appears before their eyes fiery and flaming, is that the proceeding Divine is the Divine love and the Divine wisdom . . . The Angels have said that from that Sun, as from a great centre, circles proceed, one after another, and one from another, down to the ultimate . . . These circles . . . are the spiritual atmospheres, which are in-filled with the light and heat from their Sun . . . and in the ultimate, by means of these atmospheres, and afterwards by means of natural atmospheres from the sun of the world, there was effected the creation of the earth.

Ath. 153. The Ancients pictured God as a Man, with His head surrounded with a radiant circle as of the rays of the sun; and the moderns do the same, and this from the common idea which all have from Heaven that God is like a Sun, or that there is a Sun around God.

190. This Love, or Sun, is His Divine love proximately proceeding from Him . . .

J. (Post.) 267. See COLOUR, here.

312. See ATMOSPHERE, here. 313. Coro. 17.

5 M. 16. On the Sun of the Spiritual World. Gen. art.

— As they walked along they first turned their faces to the east, where they saw the Sun shining in its strength; and, when they were under its direct rays, the novitiates asked the Angels about that Sun, as to whether it was the sun which they had seen in the former world. Ex.

— The essence of that Sun is pure Love; and the Lord Jesus Christ, who is the God of Heaven and earth, and one with God the Father, is in the midst of it.

17. The Divine love proximately proceeding from Him, and encompassing Him, appears as a Sun; and therefore, through the light and heat which proceed thence, He has omnipresence, omniscience, and omnipotence from end to end of both worlds. But the sun from which nature has come into existence is pure fire, in whose light and heat there is nothing of love and wisdom, thus nothing of life, but still it serves as a covering and clothing of life, that is, of wisdom and love, in order that the forms of these lives may endure—*consistent*, and may have as it were times and spaces . . . On hearing these things the novitiates . . . said, We feel our hearts exulting with joy, in a way they never did before. The Angels replied, This happens to you from the celestial and spiritual love and its delight which proceed from our Sun.

Can. God. iv. 7. Jehovah God, by means of the Sun in the midst of which He is, created the Spiritual World; and, by means of this, mediately, the natural world.

Holy Spirit iii. 1. The one God, in his Human, is above the angelic Heaven, appearing there as a Sun, from which proceeds love as heat, and wisdom as light.

Sunny. *Apricus.*

H. 549. Evils and falsities . . . take away the **sun-ness** and serenity of the light.

M. 115^e. A bright sunshine succeeded. T. 624.

T. 57. Serpents which . . . bask in the sunshine—*aprico solis.*

Sup. *Sorbere.*

A. 1949³. It is predicated of the wild asses that they 'sup the wind,' when vain and empty things are taken in the place of real ones, which are truths.

3089. 'Give me to sup, I pray thee, a little water from thy pitcher' (Gen.xxiv.17)=whether anything of truth could be conjoined thence. 'To sup' has a similar signification as 'to drink,' but in a less degree.

3320. 'Give me to sup, I pray thee, from the red' (Gen.xxv.30)=the desire for doctrinal things. 'To sup'=to be communicated and conjoined; hence 'Give me to sup, I pray thee'=to desire the conjunction of truth, or of doctrinal things, with himself. 3316².

Superabound. *Superabundare.* H.540.
W.125^e.

Superadd. *Superaddere.* A.4503. D.2793.
2803. E.629¹³.

Supercelstial. *Supracoelestis.* Ad.919.
933. 940. 950. 976.

Supereminence. *Supereminentia.***Supereminent, To be.** *Supereminere.*

A. 1507. He had contracted a sphere of supereminence and authority.

3913³. The natural man seems to himself to have life when he is raised . . . to **supereminence** over others; but the spiritual man . . . when he seems to himself to be in humiliation . . .

5025. Spiritual truth and good wills that man should feel no pleasure in . . . **supereminence** over others; but in good offices . . .

6832⁹. For everyone (in Hell) wants to be **supereminent.** H.220.

8920². Cannot be comprehended, it is so Divine and **supereminent.**

R. 707. See ARMAGEDDON, here. 839¹.

M. 248. The third of the external causes of cold (between married partners) is a striving for **supereminence** between them. Ex.

263². The devil said . . . I am in a Society which is the most **supereminent** of all . . . I said to him, . . . you are insane from the phantasy of **supereminence** . . . He had been a mere house-steward.

333. There is a conjugal love of such **supereminence** . . .

D. 2699. On a sphere of **supereminence.**—There are some who suppose themselves to be **supereminent** to others, in knowledge, public authority, or something else, and who do not despise others . . . but still regard them as little . . . Such can be humble, and can

perform many offices for others; but still this sphere of their lower mind and of their thoughts reigns, and, against their will, shines forth from everything which belongs to them . . . Such can be humble before the Lord, and feel good in their hearts. It is a species of pride distinct from that which is commonly known. Such have been with me (Solomon); and, when he was present, all the Spirits were compelled to depart to a distance, lest they should be covered over with such a misty sphere . . .

E. 1010². A love of honour, of command, and of **supereminence**, is the last state of the Church . . . Honour, command, and **supereminence** (then) constitute the highest pleasure, and are felt as the highest good . . .

— Then honour, command, and **supereminence** are the means, and are esteemed only to the extent that they serve uses.

—³. Almost everyone at this day . . . carries with him (there) the desire . . . to be **supereminent** to others.

Superfluous. *Superfluous.*

A. 1015. The repetition would be . . . **superfluous**, if it did not signify something . . . 4137³.

8474. 'Nothing over—*non superfluum*' (Ex.xvi.18). Ex.

8497. 'All that which is over lay up for you to be kept until the morning' (ver.23)=the fruition of all good and truth then as if from proprium. Ex.

9627. 'The redundant **superfluity** of the curtains of the tent' (Ex.xxvi.12)=that which proceeds . . . 9628.

W. 331^e. What is **superfluous** does not take away use, but causes uses to persist.

D. 5794. Occurs.

E. 629¹³. *Superfluentem*, occurs.

Superinduce. *Superinducere.*

W. 221². This Human He **superinduced** on His former Human. The Human which He **superinduced** in the world was like that of a man . . .

234. He put on this third degree.

270. All evils and falsities, both ingenerated and **superinduced**, reside in the natural mind. Ex.

388. The material form which is added and **superinduced** in the world is not a human form from itself . . . It is added and **superinduced** in order that . . .

M. 380². Occurs.

Superlative. *Superlativus.*

A. 794. 'Exceedingly exceedingly' (Gen.vii.19) is the **superlative** of the Original Language.

R. 416. The triplication (of the word 'Woe,' Rev. viii.13) constitutes the **superlative**, because 'three'=all, and full.

Supernatural. *Supranaturalis.* A.4063^e.
P. 34³.

Supernumerary. *Supernumerarius.*
E.1004⁵.

Supersede. *Supersedere.* E.237. 325¹². 817¹⁴.

Superspiritually. *Supraspiritualiter.*A. 10614².**Superstition.** *Superstitio.***Superstitious.** *Superstitiosus.*

T. 821². It is as difficult to lead away from the superstitious things of that religion . . .

824^e. They are not allowed to speak with any of the papal nation who are in that superstition.

Coro. 51². Hence their religion was not a religion, but a superstition; and the worship of such is not representative, but idolatrous.

Suph. See RED SEA.

Supine. See BACKWARDS.

Supper. *Coena.*

Sup, To. *Coenare.*

See HOLY SUPPER.

A. 3596^e. See DINNER, here. N. 215. E. 695⁶.

3833. The feasts which were made in the evening, or suppers, among the Ancients . . . signified nothing else than the state of initiation which precedes conjunction, which state is relatively obscure. Ex.

7996. See PASSOVER, here. 7997. 8001.

8352³. Hence meat and drink nourish the body better . . . when a man at his supper or dinner is at the same time in the delight of conversing with others about such things as he loves. Ex.

S. 9^e. That the spiritual sense of the Word will be opened at the end of the Church, is signified . . . also by 'the Great Supper' (Rev. xix.) 25. T. 207.

R. 219. 'I will sup with him, and he with Me' (Rev. iii. 20) = that the Lord conjoins Himself with them, and them with Himself. (= a communication to them of the happinesses of Heaven. E. 252.)

— It is said 'to sup,' and 'the Lord's Supper,' because supper takes place in the evening, and by the evening is signified the last time of the Church; and therefore when the Lord went away out of the world, it being then the last time of the Church, He supped with His disciples, and instituted the Sacrament of the Supper. 816^e.

816. 'Blessed are they who are called to the marriage supper of the Lamb' (Rev. xix. 9) = . . . that there is eternal life for those who receive the things which are of the Lord's New Church. (= that those will come into Heaven who are conjoined with the Lord through truths from the Word, and that they become of the Church. E. 1225.)

—⁴. The reason it is called 'the marriage supper of the Lamb,' is that this happens in the last state of the Church, which is called 'evening,' and suppers take place in the evening. In the evening, man is called to the Church, and, when those who have been called are present, it is morning.

831. 'Come, and gather yourselves together to the supper of the Great God' (Rev. xix. 17) = the Lord . . . conjoining . . . to the New Church, and to conjunction with Himself, and thus to eternal life.

M. 19. They supped with that privy-councillor; and, after supper, they . . . separated, each to his own bedroom.

T. 433. That the diversions of charity are suppers, etc.

— In the Primitive Church . . . suppers signified consociations and conjunctions in the first state of the establishment of the Church; for evening, when they took place, signified this state. (Continued under DINNER.)

D. 6088. When it is time for dinner, and also for supper, a table appears with food; and it disappears when they have dined or supped. J. (Post.) 323.

E. 252. Mention is made of 'supping,' because weddings took place when there were suppers . . .

— As 'suppers' = consociations by love, and the communication of delights then, the Lord compared the Church and Heaven to a supper, and also to weddings. III.

548⁵. Heaven and the Church as to spiritual nourishment, that is, instruction, are signified by 'the great supper' to which they were invited (Luke xiv.). (Compare 695⁶.)

1225. 'A supper' = consociation by love, and communication.

Supplant. *Supplantare.*

A. 3597³. 'Is not he rightly named Jacob? for he hath supplanted me these two times' (Gen. xxvii. 36) = his quality in that he has inverted order.

Life. 31. (This is) to supplant everything of religion.

E. 710²⁰. As Jacob and his descendants were such, and as they had rejected all such good, and this from the very first, it is said of Jacob that 'he supplanted his brother in the womb' (Hos. xii. 3).

Supplicate. *Supplicare.***Supplication.** *Supplicatio.*

A. 4252a^e. The supplication of Jacob involves nothing else.

5796. Supplication. Sig. 5797. 7789.

6563. Supplication and repentance. Sig. and Ex.

7391. 'Supplicate to Jehovah' (Ex. viii. 8) = humiliation, from weariness. . . For he who supplicates is in humiliation. . . The reason that 'to supplicate' = humiliation, is that the Angels do not attend to the supplication, but to the humiliation in which the man is when he is supplicating; for supplication without humiliation is only a voice sounding, which does not come to the hearing or perception of the Angels.

7396. 'To supplicate,' here (ver. 9) because it is for another, = intercession. 7462. 7591. 7596. 7698.

8163. Supplication concerning aid. Sig. 9202, Ex.

8353. Supplication to the Lord from a feeling of grief. Sig.

8391. He who leads a life of faith performs repentance daily; for he reflects upon the evils in him, acknowledges them, is on his guard against them, and supplicates the Lord for aid . . .

[A.] 8588³. That nation . . . was unwilling to supplicate Him for aid; but expostulated. Sig.

9202. Intense supplication is expressed in the Word by 'a cry,' for the reason that a supplication, even a silent one, of those who supplicate from the heart, is heard in Heaven as a cry. D.4821.

—⁹. But affections of evil and falsity are not at all heard in Heaven, even if the man who supplicates from them, cries aloud . . . These are heard in Hell . . .

9217. 'To cry unto Jehovah'=supplication to the Lord.

T. 73². I said, I will supplicate to the Lord . . .

528. That actual repentance is . . . to supplicate to the Lord . . . Ex.

538. That confession ought to be made . . . and then supplication for aid and power to resist evils. Ex.

539. Two duties are incumbent on man after self-examination: supplication, and confession. The supplication must be that the Lord will have mercy, that He will give the power to resist the evils of which the man has repented, and will supply the inclination and affection to do good, since man 'without Him can do nothing.'

—². Supplication for the remission of sins ought not to be made before the Lord, for the following reasons. Ex.

D. 1850. How those are represented who suppose that they will merit Heaven by humiliations and supplications.

2678^e. When I have supplicated the Lord's Prayer . . .

4623. In the other life it is sacrilege to supplicate anyone not to do what is evil, because this is addressed to the devil.

E. 803³. In order to desist from these evils, and to shun and be averse to them, the man must supplicate the Lord for aid.

805⁴. The customary supplication in the Churches, and by the men of the Church . . . is, May God the Father have mercy upon us for the sake of the Son, and for the sake of the passion of His cross. This supplication flows from the received faith . . . Hence this supplication is at this day accepted by the general congregation as the only voice which can enter Heaven . . . Yet that such a supplication has in it nothing of life from truth and good, may be evident from what has been said . . .

936². Provided he . . . supplicates the Lord for aid.

938². In order that man may be able (to desist from evils), there has been given him the freedom . . . also of supplicating the Lord for aid.

Supply. *Subministrare.* A.8744.

Supply. *Suppeditare.*

Supply, A. *Suppeditatio.*

A. 1038⁸. Their rites . . . supplied them with a recollection of interior things.

9730^e. When the external man supplies reasonings . . .

T. 394. The love of the world . . . is also the love of all things which the world supplies.

539. See SUPPLICATE, here.

701². The custodian supplies some with a loan.

E. 811²⁸. 'Harvest'=a supply of such things there as they had applied.

D. Love v². To supply the blood . . . with new elements . . .

Support. *Firmamentum.*

A. 2027. Mutual love, which is the support of Heaven . . . 2733.

S. 27. That the sense of the letter of the Word is the basis, containant, and support of its spiritual and celestial sense. Gen.art. T.210.

— Since the ultimate is the containant and the basis, it is also the support.

34. The human race is the basis, the containant, and the support of the Heavens.

M. 44⁸. Is not this potency the beginning, the support, and the completion thereof?

Support. *Fulcire, Suffulcire.*

Support, A. *Fulcimentum, Suffulcimentum.*

Support, A. *Fulcrum.**

See SUSTAIN.

A. 1462². Egypt is here called 'the corner stone of the tribes, as it should serve for a support-fulcimentum-to the things of faith.

1813^e. 'His righteousness it supported Him' (Is. lix.16).

2166. 'Support ye your heart' (Gen. xviii.5)=as much as is meet. Ex.

8005. 'Bone'=the ultimate in which interior things are terminated . . . that they may be supported . . .

8610. For that stone supported Moses.

9163⁴. To destroy truths from the Divine which are the last in order . . . by which are supported the interior truths and goods. Sig.

9236. The fascia alba, which is a Support to the muscles of the abdomen. D.3245.

9349. The literal sense is the basis and Support on which the spiritual sense rests.

9430². The ultimate is as it were the support-suffulcimentum-to the interiors . . .

9433^e. The ultimate of truth Divine . . . upon which as upon a Support and foundation, interior things subsist and rest.

9490^e. That which in Heaven encompasses, founds . . . for it is that which terminates, encloses and contains, consequently which supports and sustains.

9836³. Therefore the simultaneous things, which are the ultimates, serve the successive ones as corresponding Supports on which they rest.

9959². For internal things rest upon external ones as upon their Supports; and the Supports are truths. Ex.

* This is distinguished by a capital S.

10441². Unless the flesh and bones were in the place of bases or **Supports**, man could not subsist. Ex.

S. 51. Every word (in the sense of the letter) is a containant and **Support**. T.226. E.1085².

M. 332². Unless the understanding can **support** it by some reason . . .

T. 126. For God was then most present in His inmosts, and **supported** Him.

D. 3605^e. So that places and material things are the **Supports** on which (the Spirits) stand.

3980. When good works were taken away, the **Supports** on which they were standing were taken away.

4690. Thus they would also take away from Heaven its **Support**.

5815. They could serve the infernal crew as a **Support**.

E. 219⁴. To **support** by the truths upon which the Church is founded. Sig.

654³⁹. *Suffulcire*, occurs.

816³. As the Word in the letter is such, it is as it were a **Support** for Heaven . . .

946. *Fulcire* occurs.

De Verbo 11. The Word, to which the sense of its letter serves as a **Support** and basis. Ex.

5 **M.** 15^e. Through this New Church the Lord . . . supports Heaven.

Support. *Suffragari*.

Suffrage. *Suffragium*.

W. 72^e. Merely natural lumen would not **support** (this idea). But (the idea) that the Divine infills (all space) it does **support** . . .

342³. These facts of experience **support** those who say . . .

R. 121. Truths **supporting** and united to good. Sig.
— The **suffrages** were collected by means of stones . . . E.147.

Supporter. *Stator*.

M. 90. The Creator and **Supporter** of the universe . . . 238². I.9².

Suppose. *Autumare*.

A. 981². As I **suppose**.

1661⁵. The Lord could then **suppose** no otherwise.

1717². He who **supposes** that . . .

2625². He can **suppose** no otherwise.

4174. He **supposes** that it is of himself.

H. 340. Many may **suppose** that . . .

352². They who in childhood had **supposed** . . .

482. **Supposed** they had been in faith.

T. 282. Who can **suppose** that . . .

Suppose. *Putare*.

A. 9301². Whatever he **supposes** himself to understand of himself is false.

D. 2969. They **suppose** Spirits to speak of themselves.

2985. They **suppose** that they live from themselves.

3025a. One who **supposed** that he could do good . . . from himself.

3056. They **supposed** it to be a phantasy that . . .

Supposition. *Suppositio*.

A. 322. Because of their **suppositions** about spirit. D.1719.

369^e. Thus in the very **supposition** they extinguish charity.

448^e. By their definitions and **suppositions** they deprive Spirits of every sense.

Supreme. See HIGHEST.

Supreme sense. *Sensus supremus*.

See INMOST SENSE.

A. 99. In the **supreme sense**, it = the Lord Himself. 2187³.

2904. All things in the Word, in the **supreme sense**, regard the Lord. 3393. 3660^e. 3712². 7417^e.

3132². In the **supreme sense**, it = the Divine marriage.

3245³. The internal sense concerning the Lord is the **supreme sense**.

3393. The internal sense is representative of the **supreme sense**.

3439. The Divine Itself is in the **supreme sense** of the Word, because the Lord is there . . .

3451. The Word as to the **supreme sense** is the Lord Himself . . .

3471. In the **supreme sense** it treats of how the Lord made the Human with Himself Divine . . . 3939^e. 3993³. 4402.

3712². In so far as the Lord is the Word, it may be said that . . . the **supreme sense** is represented by Abraham.

3863. The **supreme sense**, the internal sense, and the external sense, given. 3869. 3875. 3880. 3921. 3927. 3934. 3938. 3956. 3960. 3969. R.350. 351. 352. 354. 356. etc.

3954. In the **supreme sense**, it = the Divine love.

3966. In the **supreme sense**, it = Foresight.

4071. The **supreme sense**, which treats of the Lord, is such that it appears divided in the sense of the letter, but it is one in the **supreme** internal sense.

4212. In the **supreme sense**, it = conjunction through good and truth in the Lord's Natural.

4279². The **supreme sense** of the Word, in which the Lord is treated of, is for the Third Heaven . . . Man is such that the interior, and also the internal, and the **supreme sense**, can be communicated to him ; for man communicates with the three Heavens . . .

4302. In the **supreme sense**, in which the Lord is treated of . . .

4402. As the things in the **supreme sense** are concerning the Lord, and surpass the ideas of man's

thought, for they are Divine, (we may illustrate this by the regeneration of man). 6716⁴. 6827.

[A.] 4570^e. For that which is represented, in the supreme sense, relates to Him.

5576⁴. In the supreme sense, it = the Divine good of the Divine love for saving the human race.

5688^e. The Word contains heavenly things, and, in the supreme sense, Divine ones.

6343². In the inmost and supreme sense, there is the Divine marriage which is in the Lord, thus the Lord Himself.

6827. In the whole Word, in its inmost or supreme sense, it treats of the Lord alone, and of the glorification of His Human; but, as the inmost or supreme sense transcends the human understanding, we may explain the Word as to its internal sense . . .

7193^e. Therefore the things which are understood of the Lord in the supreme sense, are understood of the faithful in the relative internal sense.

7823. In the supreme sense, by 'the passover' is represented the damnation of the unfaithful, and the deliverance of the faithful by the Lord, when He had been glorified . . .

8443. In the supreme sense it treats of the Lord Himself; in which sense also there is the veriest Divine truth.

8665. In the supreme sense, where Divine good and truth Divine are treated of, there is consociation as to a Divine celestial state.

8688. In the supreme sense, where it treats of the Lord, there are Foresight and Providence.

9407¹¹. Therefore in the supreme sense of the Word, it treats of the Lord alone, of His love, Providence, His Kingdom in the Heavens and on earth, and especially of the glorification of His Human. 9503².

10076. 'A ram' = the good of innocence and charity in the internal man; and, in the supreme sense, the same in the internal of the Lord's Human.

10178^e. For all things which in the internal sense = such things as are of the Church and Heaven, in the supreme sense = Divine things.

D. 2539. In the supreme sense of the Word there is the Lord Himself . . .

Sure. See under CERTAIN.

Surface. *Superficies.*

Superficial. *Superficialis.*

A. 7643⁴. 'The boundary,' and 'the surface' = the extremes and the ultimates in which interior things are terminated. III. 7644. 7687.

W. 413^e. This something adhered to every love as a surface, and by it the love shines out of the surface.

M. 380. See SUN, here.

388. It is then like what is superficial, with nothing within.

E. 595². This may be illustrated by the idea of a surface . . .

Surpass. *Superare.*

See EXCEED.

A. 2249². They surpass all apprehension.

Surpassing. *Egregius.* T.459¹⁷.

Surround. See COMPASS—*ambire.*

Surround. *Circumcingere.*

H. 118. The Moon appears surrounded with a number of smaller moons.

W. 158. Each and all things (of the Earth) are surrounded with spiritual things . . .

T. 475. The material body with which he is surrounded.

Surround. *Circumfundere.*

Surrounding, A. *Circumfusio.*

A. 7313². They who are in infestations are surrounded by falsities . . .

8137³. A surrounding by waters as of the sea. . . For at His presence they are surrounded by their own evils and falsities. 8188. 8223. 8299.

H. 17. There are spiritual spheres of life, which . . . surround them . . .

P. 296⁶. As sound . . . spreads itself around in the air . . .

Surround. *Circumstipare.*

A. 59². I have been surrounded by evil Spirits, sometimes by thousands of them.

4750. When sent to others (the celestial Angels) are surrounded by other Angels . . .

H. 49(b). A spiritual sphere surrounds everyone. Refs. E. 1076².

52. When the Lord appears in the midst of the Angels, He does not appear surrounded by many . . .

W. 291². The things which emanate from him surround him.

293. This is universal: that each thing is surrounded by something like that which is within it . . .

P. 303. See DELIGHT, here.

M. 171². This sphere surrounds a man . . . thinly behind, but densely on the breast. 224.

Survey. See EXAMINE—*lustrare.*

Survey. *Contemplari.* D. Wis. vii. 1.

Survey. *Perlustrare.* T.469².

Susceptible. *Susceptibilis.*

Susceptibility. *Susceptibilitas.*

A. 1573⁷. The Divine is not susceptible of evil.

8114. They were susceptible of receiving a state of still more interior happiness.

M. 189. These forms . . . are vital, and thus susceptible.

D. 987. The susceptibility of this idea is varied according to the faculties of the Spirit.

1275. He was **susceptible** of no reason.

1478. Souls, after the death of the body, are **susceptible** of many things in each idea . . . This **susceptibility** increases . . .

1479. But the Angels are so **susceptible** that it can never be expressed . . .

Suspect. *Susplicari.*

Suspicion. *Suspicio.*

Suspicious. *Suspiciosus.*

A. 317. This gave rise to a **suspicion** that he had committed some murder in the life of the body. D.1260.

321. So that no one could **suspect** them . . . D.1491.

327. So that the husband has no **suspicion**. D.4082.

4050³. They who belong to this province (of the infundibulum of the brain) are prone to **suspicious**, impatient, etc. D.915.

M. 357. An unjust jealousy exists with those who are **suspicious** by nature . . .

374. A **suspicious** fancy, if long fed, introduces the mind into Societies of like Spirits. . . A failing of the manly powers . . . causes that the mind cannot be elevated from its **suspicious** [fancies]. Ex.

D. 991. (The renal Spirits) began, in their usual way, to **suspect** evils of them . . .

1761^e. So that there should be no **suspicion** that it was from them.

2643. Of whom men had never **suspected** such a thing (while they were in the body). 2883.

3927. A child came . . . whom I could not **suspect** . . .

4194^e. Whom I could not **suspect** of such a thing.

Suspend. See HANG.

Sustain. *Sustentare.*

Sustentation. *Sustentatio.*

Support. *Sustentaculum.*

See ENDURE=*sustinere.*

A. 1460³. (The food with which the life of good Spirits and Angels is **sustained**.)

1695. With this food evil Spirits are **sustained**.

2698. **Sustentation** thence. Sig. and Ex.

3812². Truth is the **support** of good, as the bones are of the flesh.

5490. That he would **sustain** the truths which they had. Sig. and Ex.

5915. 'There will I **sustain** thee' (Gen.xlv.11)=a continual influx of spiritual life. . . **Sustentation**, in the spiritual sense, is nothing else than an influx of good and truth through Heaven from the Lord; from this are the Angels **sustained**, and from this is the soul of man **sustained**. To this **sustentation** corresponds the **sustentation** of the external man by food and drink.

5953. **Sustentation** by good and truth meanwhile. Sig.

6078. 'Pasture'=that which **sustains** the spiritual life . . . (for) scientific and truths **sustain** the soul of man. —², III.

— (In this case) scientific and truths do indeed **sustain** the interior life of man, but his natural and not his spiritual life.

6106. 'Joseph **sustained** his father and his brethren . . . with bread' (Gen. xlvii. 12)=from the Internal Celestial a continual influx of good . . .

6114. That they were **sustained** by it. Sig.

6118. As to the **sustentation** of the spiritual life. Sig. 6121.

6128. **Sustentation** by means of the influx of good from the Internal. Sig. and Ex.

6138. The effect of repeated desolations and **sustentations**.

6576. 'I will **sustain** you and your infants' (Gen.1. 21)=that they should live through the Internal . . . by means of the truth which is of the understanding and of the good which is of the will; for 'to **sustain**'=the influx of good and truth.

7981. That they had with them no other **sustentation** from truth and good. Sig. and Ex.

8562. He who is in spiritual life desires the **sustentation** of it by . . . the goods and truths of faith . . .

8612. 'They **stayed up** his hands' (Ex.xvii.12)=the **sustentation** of the power of combating truth.

8851. Lest their numbers should increase beyond what that Earth can **support**.

9327². They who ascribe to nature the origin and **maintenance** of all things.

9424. For truths from the Word, from which is doctrine, **support** the Word. Sig. and Ex.

9634. The good which **supports** that Heaven. Sig. and Ex. 9641.

9643. Plenary **sustentation** by means of truth. Sig. and Ex.

9659. **Sustentation** in every way by good, and by means of truth from good. Sig. and Ex.

9674. The good of merit . . . conjoining and **supporting**. Sig. and Ex.

— 'Pillars'=**sustentation**. 9689.

9689. The **sustentation** of the uniting medium, as much as is required, by means of the good of merit . . . Sig. and Ex.

9747. The goods of truth **supporting** fully. Sig. and Ex.

9748. Truths from good also **supporting** fully. Sig.

9757. The goods and derivative truths also **supporting** as much as is required for uses. Sig. and Ex.

9768. All the good which **supports** Heaven. Sig. and Ex.

9886. The mode of conjunction [with] the things which **sustain** in the extremes. Sig. and Ex.

9887. Thus the **sustentation** of Heaven . . . Sig.

P. 3^e. For **sustentation** is perpetual creation. E.1215^e.

R. 343. The Angels then have no support and foundation.

468. The Lord's Divine Natural as to the Divine love, which sustains all things. Sig. and Ex.

— 'A pillar' = support.

M. 391. That the sphere of the love of infants is the sphere of the protection and sustentation of those who cannot protect and sustain themselves. Ex.

I. 9². The origin and sustentation of spiritual things is from a Sun which is pure love . . . and the origin and sustentation of natural things is a sun which is pure fire.

E. 219. 'A pillar' = Divine truth supporting.

386. The spiritual life needs nourishment and sustentation just as does the natural life . . .

597. The Divine truth, or the Word, in ultimates, sustaining the interior things therein. Sig. and Ex.

— Exactly as pillars sustain a house, or feet the body.

816². Therefore the Word in the letter may be called the support of Heaven.

850¹. The Salvation of the faithful thereby is meant by, 'His supporting us out of Zion' (Ps.xx.2).

1085². Thus the sense of the letter of our Word, is the basis, support-*sustentaculum*, and support-*firmamentum*—of the wisdom of the Angels . . .

Sutler. *Lixa.* R.655⁴.

Suture. *Sutura.* D.4098.

Sverin. *Sverin.* D.4538.

Swab. *Swab.* D.4701. 4835. 4842. 5042.
D.Min.4627. 4737.

Swaddling-clothes. *Incunabula.* T.378.

Swallow. *Deglutire.*

A. 7299. 'Aaron's rod swallowed their rods' (Ex.vii. 12)=that power was taken away from them.

832³. In the other life there appear two statues . . . which swallow those who think about what the Divine was doing from eternity. . . The swallowing represents that man is not able to extricate himself from thinking from space and time . . . T.31^e. D.3481.

9995⁵. 'Strangers who swallow' (Hos.viii.7)=falsities from evil which consume.

R. 564. 'The earth swallowed the flood that the dragon cast out of his mouth' (Rev.xii.16). 'To swallow'=to cause to come to nothing. E.764.

D. 5061. Where they are swallowed as by wolves.

5140. In a certain Hell under the feet, they were lamenting because by phantasies they were swallowing them, and casting them up . . .

5161^e. They were then all swallowed up in a gulf.

5698. The mountain opened and swallowed them.

E. 714². The dispersion of all truth, and the consequent destruction of all good, is signified by, 'he hath

made me an empty vessel, he hath swallowed me as a whale . . .' (Jer.li.34).

Swallow. *Hirundo.*

D. 3340^e. Animals have a sphere of the seasons, for flying far away, as geese, and swallows.

E. 391¹¹. It is said 'the bird hath found a house, and the swallow a nest for herself' (Ps.lxxxiv.3) because 'bird'=spiritual truth, and 'swallow' natural truth, by means of which there is worship.

Swallow. *Inglutire.*

Maw. *Ingluvies.*

A. 5566^e. (His mouth was) a maw in which there stood up teeth in a row.

M. 79². Three-headed dogs seen, all with a horrible maw.

D. 4265. He had cords which he stretched forth, and swallowed . . .

4573^e. The Hell there is like a maw with gullets which are extensible; and, as soon as they came, it extended its maw by bending and forming it in the form of labyrinths, into which they threw themselves, and it swallowed-*ingurgitavit*-them, and thus thrust them deep down under the earth there.

D. Min. 4700. It appeared as if he had swallowed them.

Swallow. *Insgurgitare.*

D. 4573. See SWALLOW-*inglutire*, here.

4581^e. They were swallowed as soon as they arrived; and those who had been in that Hell were also swallowed.

Swallow up. Under ABSORB.

Swammerdam. *Swammerdam.* W.351².
T.585².

Swan. *Cygnus.*

M. 270². I saw two swans flying towards the north . . . The two swans bent their course from the north to the east . . . I saw the swans fly into the palace, through the open windows in the lowest row. . . The lowest part of the palace, into which the swans betook themselves, represented the lowest region of the mind, where dwells conjugal love in the love of what is just and right with their knowledge. . . The pair of swans also = the conjugal love of the lowest region.

D. 394. There are others who are consociated around a great swan, or a swan with a neck stretched up to a great height, and who follow it. Such a phantasy reigns with those who in the life of the body seem to themselves learned.

Swan. *Olor.*

M. 155a^e. There then appeared through the window a swan standing on the branch of a fig-tree, and it expanded its wings, and flew away; on seeing which the husbands said, This is a sign for silence about conjugal love.

T. 600. Compared to a swan swimming in the middle

of the sea, which cannot reach the shore and build a nest, so that the eggs she lays she drops in the water, where they are devoured by fishes.

815. Nations which are not free are like swans in a river.

Swarm. *Examen.* W.355.

Swear. *Jurare.*

Swearer. *Jurator.*

Oath. *Juramentum.*

See BEERSHEBA.

A. 1770^e. They wanted to confirm this by an oath, but it was not permitted. 3474^e. D.2061^e.

2720^e. 'Swear unto me here by God' (Gen.xxi.23)=affirmation.

—7. 'They **sware** both of them' (ver.31)=from conjunction.

2723. 'An oath'=conjunction.

2842. 'By Myself have I **sworn**, saith Jehovah' (Gen. xxii.16)=irrevocable confirmation from the Divine. . . His confirming it as it were by an **oath**, as here and elsewhere in the Word, is not that it may be more true, but because it is said to such as do not receive truth Divine unless it is so confirmed. . . Everyone may know that the Lord never confirms anything by an **oath**; but when the Divine truth, and its confirmation, passes down to a man of such a nature, it is turned into the semblance of an **oath**.

—2. That 'to **swear**,' where it is predicated of Jehovah, =to confirm with a man who is of such a nature. III.

— . The like is the case with a covenant as with an **oath**. III.

—3. 'To make a covenant' regards the Divine good; 'to **swear**,' the Divine truth. 3375.

—9. From this it is evident that they were permitted to **swear** by the name of Jehovah, or by Jehovah; but it is also evident that it was nothing but a representative of the confirmation of the internal man.

— . But internal men, that is, those who have conscience, have no need to confirm anything by an **oath**. . . To them, **oaths** are a cause of shame. They can indeed say with some asseveration that a thing is so, and can also confirm the Truth by reasons; but to **swear** that it is so, they cannot. They have an internal bond, by which they are bound, namely, that of conscience. To superadd to this an external bond, which is an **oath**, is like imputing to them that they are not upright in heart. The internal man is such that he loves to speak and act from freedom, and not from compulsion. . . On this account they who have conscience do not **swear**; still less do they who have a perception of good and truth, that is, celestial men. These do not even confirm. . . by reasons; but only say that a thing is so, or is not so; and therefore they are still further removed from [taking] an **oath**.

—10. For these reasons, and because **oaths** were among the representatives which were to be abrogated, the Lord taught that we are to '**swear** not at all' (Matt. v.33-37). By these words is meant that one should

not **swear** at all by Jehovah, nor by anything which belongs to Jehovah or the Lord. 9166^e, Ex.

3037. 'Who spake to me, and who sware to me, saying' (Gen. xxiv. 7) = from which was His Divine willing and understanding. . . 'To **swear**'=confirmation from the Divine; (which) is predicated of truths, which are of the understanding. When it is said of Jehovah that He 'speaks,' it is meant that He wills. . . and when it is said that He 'swears,' it is meant that He understands it to be true. Thus by 'to **swear**' is signified to understand, when it is predicated of Jehovah.

3329. '**Swear** to me as this day, and he sware to him' (Gen.xxv.33)=confirmation. . . as to time.

3375. 'I will establish the **oath** which I sware to Abraham thy father' (Gen.xxvi.3)=confirmation.

—e. By the confirmation, here, which is signified by 'the **oath**,' is meant the conjunction of the Lord with those who are in His Kingdom; for an **oath** is the confirmation of a covenant; and by a covenant is signified conjunction.

3459. 'They **sware** a man to his brother' (Ex.xxvi. 31)=confirmation with those who are in the good of truth; for 'to **swear**,' or 'an **oath**,'=confirmation.

—2. As this is so, it is not said that they made a covenant with Isaac; but that 'they **sware** a man to his brother'; for 'a covenant' is predicated of good, which is of love and charity; but 'an **oath**,' of truth, which is of faith.

4208. 'Jacob **sware** by the Dread of his father Isaac' (Gen.xxxi.53)=confirmation from the Divine Human. . . That **oaths** were made by the Divine Human of the Lord. Ref.

6186. 'He said, **swear** to me' (Gen.xlvii.31)=that it may be irrevocable; for 'to **swear**'=irrevocable confirmation. 6187.

6589^e. Therefore to '**swear** to give the Land to them' (Gen.l.2) = to confirm that they should come to the state of the Church in which the Ancients had been. Ex.

—3. 'To **swear**'=to confirm from the Divine. Refs.

8055. 'Which He sware to thy fathers to give thee' (Ex.xiii.5)=which had been promised by the Divine to those who are in good and truth. 'To **swear**,' when by Jehovah, =irrevocable confirmation by the Divine. Hence 'to **swear** to give'=a promise.

9166. 'The **oath** of Jehovah shall be between those two' (Ex.xxii.11)=a searching into by means of truths from the Word concerning each and all of these things; for 'an **oath**'=confirmation by means of truths. Hence 'the **oath** of Jehovah'=by means of truths from the Word; for therein are the truths of Jehovah, or truths Divine.

—2. The reason why, among the Israelitish and Jewish nation, it was allowable to **swear** by Jehovah, was that they were not internal but external men. . . When the confirmation of truth falls into the external man separated from the internal, it is effected by means of an **oath**: it is otherwise when it falls into the external man through the internal; for in the internal man truth

appears in its own light; whereas in the external without the internal truth appears in darkness.

[A. 9166]. The passage 'Swear not at all . . . neither by heaven . . . nor by the earth . . . neither by Jerusalem . . . neither shalt thou swear by thy head,' involves that truths Divine are to be confirmed by the Lord, and not by man; which is done when men are internal and not external; for external men confirm these things by oaths, but internal men by reasons; and those who are still more interior men do not confirm them, but merely say that it is so or is not so. 9942¹¹.

—⁴. 'To swear by heaven'=by the Divine truth, thus by the Lord there . . .

—⁵. 'To swear by the earth'=by the Church, thus by the Divine truth there . . .

—⁶. 'To swear by Jerusalem'=by the truth of doctrine from the Word . . .

—⁷. 'To swear by one's head'=by the truth which the man himself believes to be true, and which he makes to be of his faith . . .

9188⁶. 'Those who swear to what is false' (Mal.iii.5) =those who confirm falsities.

9809⁴. 'Jehovah hath sworn and will not repent' (Ps.ex.4)=what is firm and certain.

10443. 'To whom Thou hast sworn in Thyself' (Ex. xxxii.13)=confirmation from the Divine; for 'to swear,' when predicated of the Lord, =irrevocable confirmation from the Divine.

10527. 'Which I have sworn to Abraham, Isaac, and Jacob, to thy seed will I give it' (Ex.xxxiii.1)=promised to those who, from the Lord, are in the good of love and the truths of faith; for 'to swear,' when by Jehovah, =confirmation from the Divine in the internal man, thus also a promise from the Divine; for that which has been promised by the Divine has also been confirmed.

R. 474. 'The Angel . . . lifted up his hand unto heaven, and swore by Him that liveth for ever and ever' (Rev.x.5)=attestation and testification of the Lord by Himself. . . 'To swear'=testification.

—². That Jehovah swears, that is, testifies, by Himself. III.

—³. That Jehovah, that is, the Lord, 'has sworn by Himself'=that the Divine truth bears witness . . . (which) testifies from itself, and by itself.

—⁴. The reason it is said that 'Jehovah swore,' is that the Church instituted with the sons of Israel was a representative one, and hence the conjunction of the Lord with the Church was represented by a covenant, such as is made between two who swear to their compact . . . and, as an oath was a part of a covenant, it is said that 'Jehovah swore'; by which, however, is not meant that He swore; but that the Divine truth attests it.

—⁵. That an oath was a part of a covenant. III.

—⁶. As a covenant was representative of the conjunction of the Lord with the Church, and, reciprocally, of the Church with the Lord; and as an oath was a part of a covenant, and was to be sworn from the truth in itself, and thus also by it, it was permitted the sons of Israel to swear by Jehovah, and thus by the Divine truth. III.

—⁷. But after the representatives of the Church

had been abrogated, the use of oaths in covenants was also abrogated by the Lord. III.

T. 297. 'To take the name of Jehovah God in vain'=the abuse of it . . . also in oaths without cause . . . But to swear by God and His holiness, the Word, and the Gospel, in coronations, in augurations into the priesthood, and in initiations into fidelity, is not to take the name of God in vain, unless the swearer afterwards casts aside his promises as vain.

642. The decrees of councils, etc. to which the Reformed make oath.

Ad. 3/1128. See SWEDENBORG, here.

E. 205⁴. 'An oath from Jehovah'=irrevocable confirmation from the Divine.

391¹³. 'That swear to Jehovah of armies' (Is.xix.18)=which confess the Lord.

340²⁴. 'He that sweareth in the earth shall swear by the God of truth' (Is.lxxv.16). 'To swear'=to instruct one's self in Divine goods, and to apply them to life. The reason this is signified by 'to swear,' is that 'an oath,' in the internal sense, =confirmation in one's self and conviction that it is so, and this is effected from good by means of truths . . . —²⁵.

455¹⁴. 'Every tongue shall swear' (Is.xlv.23)=that all will confess the Lord who are in good from religion; 'to swear'=to confess, and 'tongue,' religion according to which one lives.

608. 'And swore by Him that liveth for ever and ever'=the Truth from His Divine. For 'to swear'=asseveration and confirmation, and, when predicated of the Lord, that it is the Truth. . . For oaths are made solely by those who are not interiorly in the Truth itself, that is, by those who are not interior but only exterior men; consequently, they are never made by the Angels, still less by the Lord. But the reason that it is said in the Word that He 'swears,' and that the Israelites were allowed to swear by God, is that they were merely exterior men; and because the asseveration and confirmation of the internal man, when it falls into the external man, falls into swearing. III. —⁶,III.

—³. That 'to swear,' when by Jehovah, =confirmation from Himself, or from His Divine. III.

—⁴. The Lord never swears. . . but when the Divine Truth wills to have anything confirmed before men, that confirmation, in its descent into the natural sphere, falls into an oath or into the form of an oath such as is used in the world. III.

—⁷. As the Ancients were allowed to swear by Jehovah God, it follows that it was an enormous evil to swear falsely. III.

—⁸. (Thus) the Ancients, who were in the representatives and significatives of the Church, were allowed to swear by Jehovah God, in order to bear witness to the Truth, and thus by that oath it was signified that they thought what is true and willed what is good. Especially was this allowed to the sons of Jacob . . . for merely natural men want to have the Truth confirmed and witnessed to by oaths; whereas internal or spiritual men do not want this; nay, they are averse to oaths, and shudder at them, especially those in which God and

the holy things of Heaven and the Church are appealed to : and are content to say, and to have it said, that a thing is true.

—⁹. As to swear is not of the internal or spiritual man, and as the Lord, when He came into the world, taught men to be internal or spiritual . . . He forbade swearing by God and by the holy things of Heaven and the Church. Sig. and Ex. —¹⁰, Ex.

684²⁰. 'I have made a covenant with My chosen, I have sworn to David My servant' (Ps.lxxxix.3)=the union of His Divine with His Human. 'To make a covenant'=to be united ; and 'to swear'=to confirm the union. 701⁷.

—²⁴. 'Once have I sworn by My holiness, I will not lie unto David' (ver.25)=eternal confirmation, because from the Divine, concerning the Lord, and concerning the union of the Divine of His Human with the Divine Itself.

—²⁶. 'Who sware unto Jehovah, and vowed unto the Mighty One of Jacob' (Ps.cxxxii.2)=irrevocable asseveration before the Lord . . .

696⁶. 'To swear in His name' (Deut.x.20)involves the good of worship . . . for by this it is confirmed that it shall be done. (=to confirm by life. —¹⁰.)

750²⁰. Jehovah is said 'to swear by His soul' (Jer.li.14 ; Amos vi.8) when He confirms by His Divine truth ; for 'to swear'=to confirm ; and 'the soul of Jehovah,' the Divine truth.

Sweat. *Sudor.*

Sweat, To. *Sudare.*

See NAPKIN—*sudarium.*

A. 276. 'To eat bread in the sweat of the countenance' (Gen.iii.19)=to be averse to what is celestial.

1573⁵. 'So that His sweats were like drops of blood' (Luke xxii.44). 1787³.

5386. By which the perspiration—*sudores* . . . is excreted.

6326^e. The world should not . . . thus sweat in the dust.

9959^f. That they were 'not to be girded with sweat' (Ezek.xliv.18)=that the holy things of worship were not to be commingled with the proprium of man ; for 'sweat'=the proprium of man . . .

W. 394. Many in the learned world have sweated in the inquiry concerning the soul . . . Therefore they have sweated in the inquiry concerning the operation of the soul into the body.

R. Pref. Many have sweated in the exposition of the Apocalypse.

T. 112³. They replied . . . We have sweated over the article concerning justification by faith alone.

D. 364. The perspirations (of Spirits) are as actual as they are in the body.

3720. Such possess the excrementitious lacunae of the perspiration.

Sweden. *Suecia. Suionia.*

Swede. *Suecus.*

Swedish. *Suecanus.*

J. 48. The Swedes (at the Last Judgment) were stationed towards the west.

C. J. 20. (Of the Reformed in the World of Spirits) the Swedes are at the west and north.

Life 4. The Exhortation which is read before the people in the places of worship in Sweden, etc.

P. 258⁵. In Sweden, where the religion of faith alone has been received, it is also plainly taught that faith separated from charity, or without good works, has no existence. This is found in a certain Memorial Appendix which is inserted in all their psalm-books, called Hindrances or Stumbling-blocks of the Impenitent. Quoted.

R. 484. He said that all the books around him treated of justifying faith ; those from Sweden and Denmark profoundly (and all the rest still more profoundly).

M. Title. By Emanuel Swedenborg, a Swede.

112. (Opinions of the Swedes concerning the origin of conjugal love and its potency.)

521⁴. The satyrs said that they were from various kingdoms ; and they mentioned Sweden, etc.

Ad. 1003^e. When I was on my journey into Sweden. 475.

D. 1879. In sleep it was represented to me that I was . . . in Sweden, when yet I knew that I was in Amsterdam . . .

3030. They who have introduced the doctrines of faith for the sake of self . . . as in Sweden, England, etc.

5034. On the Swedish cities ; the Last Judgment ; and the Swedish nation. See LAST JUDGMENT, here. 5035. 5036. 5038. 5039. 5041. 5042. 5052. 5053. 5396.

5037. As regards the Swedish nation in general, it is among the wicked nations. Goods are adulterated among them, and also truths ; for they think inwardly in themselves more than other nations do at this day, because they are in freedom as compared with former times when they were under an absolute government. The interiors burst forth and appear more quickly in the other life than formerly. Formerly, indeed, they were also ambitious, but more inwardly. The fear of the king and of his Power then restrained them, and kept the fire of their love as it were under the ashes . . . The Swedish nation, for the most part, have no care for civil good, nor civil truth, which are of the law and thus of morals ; but, in so far as they can, they adulterate the good of the law and its truth. They care nothing, moreover, for the good and truth of religion ; and therefore they only profess them with the mouth, and say they are Christians. But they are nothing less ; for civil good and civil truth are the fundamental of religion . . .

5043. The Swedish nation is the worst in Europe except the Italian and the Russian ; for they think interiorly, and not in externals . . . Above all others they are able to show an external sincerity, insomuch that in the other life they are able, by that external sincerity, to deceive whomsoever they will. They think more inwardly in themselves than others, but this does not appear in externals. It has been found that interiorly they nurse hatreds, the revenge of hatred, and cruelty, and . . . the cunning of hatred or revenge, even to the destruction of others . . . They do all things for their friends, and accept those only who favour them, their

reputation, honour, and gain, and they do not look to what is honourable, sincere, just, Christian good, and the derivative good intentions. . . . Against those who do not favour them . . . they nurse deadly hatred. (Their character in the other life described.) 5044.

[D.] 5046. In that nation, more than in others, there is the love of exercising dominion; and for the sake of honour, some for that of gain; for they are not wealthy, like other nations, and therefore nearly all seek public employments; and, as they have interior thoughts, in the other life they devise arts which are pre-eminently wicked . . . in order to be eminent above others, and to injure them. (Continued under LAST JUDGMENT.)

5395. The Swedes appear at the north and west, in the middle. J.(Post).2.

5461. On the Swedes of the equestrian order; and on others of the Swedish nation.

— There appeared certain . . . who had been in the equestrian order in Sweden; and I heard the Angels saying about them that they who are such have changed from the nature which they had formerly, in that they think solely about themselves, their own dignity, and their pre-eminence over others; thus that they determine all their thoughts upon themselves . . . while previously that nation was not of such a character. They did not think about themselves from externals, but from internals. So that they have now, by such means, become external men. They said that they deserve, more than others, to be over others, and therefore offices had been given them. But when they were in a certain senate, and began to deliberate about solid matters, it was then perceived by the Angels that they were not able to speak from interior things, and see Things within themselves, and to discriminate from judgment what is good and evil; but merely to speak from the memory, and thus not to judge Things except from their good pleasure; and this because they were now in such a *Eabel*. (Their lot there.)

5462. Many Swedes who are of good family are of such a character (*des.*), because they almost all affect dignities, and also titles . . . and, as they are now becoming external or sensuous men, they are more so than they were formerly.

5464^e. There were some such (*des.*) of the Swedish nation, whose study it had been thus to reduce the thoughts of other Spirits, and thus to lead them . . . They were in the western quarter.

5469^e. Some of those who were in this mountain were from the Swedish nation.

5791a. See ENGLAND, here.

5799. I saw . . . Frederick king of Sweden . . .

5979. Sweden—*Sweden*, mentioned.

Inv. 24. The Lord stirred up Sweden, etc. to receive (the Reformation).

Swedenborg.* *Swedenborg.*

Hist. Crea. Gen.i.26. (Statements illustrating the

* This article contains all that Swedenborg has said in the Writings about himself. As Swedenborg is himself the speaker, it is evident that the name Swedenborg could not occur in the writings except very rarely; but the Compiler has followed his usual rule in the case of this article also, which is to insert all

progress of Swedenborg in relation to the idea of God.) Ad. 4. 26. 503. 504. 515. 627. 3/53. 3/2170. 3/2171. 3/2347. 3/3744. D.169. 274. 342.

Gen.iii.i. (page 15). (Swedenborg here speaks of himself as having been introduced into Heaven, and as conversing with Spirits, having become as it were a Spirit himself.)

Ad. 317. These things were written [by me] in the presence of the saints, who were confessing their iniquity. 475.

459. These things were told me, as far as the meaning of the words is concerned, and were almost expressed by words, even by little children, who were then with me, and also spoke through my mouth. They also directed my very hand.

475. I sacredly attest that I have been intromitted into the Kingdom of God by the Messiah Himself, Jesus of Nazareth, and have there spoken with heavenly Genii, with Spirits, with the dead who have risen again, yea with those who called themselves Abraham, Isaac, Jacob, Esau, Rebecca, Moses, Aaron, and the Apostles, especially Paul, and James; and this now through a period of eight months, almost continually, except during the journey from London to Sweden; and continually while these things were written by me which are now made public. Yea, they themselves, or their angels, and many others, most accurately introduced the *ipsissima verba*. . . It is granted me to add this only: that in a certain manner I have been intromitted into Heaven itself, not merely as to the mind, but also as it were with the whole body, or with the sense in the body, and that too when I was quite awake.

— What has been written about myself I am not yet able so to confirm that I can call God to witness concerning it, for I cannot know whether every single word of the description is such and so accurate as to be quite identical. Wherefore, at some other time, God deeming it worthy, it may be amended, and indeed so that then I may quite seem to myself to speak things true.

541. The Kingdom of God was first shown me in the repose of sleep, but afterwards sometimes in the middle of the day, or in a time of wakefulness, so that I perceived it most clearly with the very sense itself. That is to say, how Angels from Jehovah the Only Begotten Son of God descended and ascended as by a ladder and by means of voices oft repeated, conveyed a voice from on high even to my ear. Also how innumerable heavenly Spirits, and also among them the saints who are dead, were so consociated together as to form one body, and thus as it were one man; and how they flowed in unanimously, so that not the least discordance could be felt, and this to the very sense, as clearly as objects are wont to do to the outward sense, and indeed with a clear voice and dictate, as

that is said about any person or thing, where a pronoun or its equivalent is used in the Original Works to introduce a statement. As to the order in which these Works are quoted in this article, see the Introduction, p. viii.

For Swedenborg's account of his spiritual experience in 1743, and 1744, see Docu. vol. 2, pages 148 to 219. And with regard to the exact date of the opening of his spiritual sight, see Docu. vol. 2, pages 1118 to 1127.

from one [person], to this effect: that this is an effigy of the Kingdom of God itself. The sweetness and bliss flowing thence was so great that it cannot be expressed in words. For it deeply penetrated in an unspeakable way the fibres and inmost marrow, and affected them. Of His infinite mercy and grace to me His servant the most unworthy of all, the Messiah has given to feel manifestly the above named effigy at various times, and so frequently within the space of two years, the heavenly sweetnesses and happinesses, that I pass over enumerating the occasions. Wherefore I am not able to refrain from bearing witness to it.

943. I am able to asseverate by God that I have experienced so sensibly the government of the mind through Spirits, that I suppose it would scarcely be possible to feel it more sensibly, and this now for the space of almost eight months, within which, by the Divine grace of the Messiah, my mind has been governed through Spirits of His Heaven, with whom I have daily spoken almost continually during that period. They flowed at the time into my mind to the life with spiritual light, and also with the ideas themselves, with every single particle of thought, and with the living words themselves, but which no one present was able to hear. So that I was not able to think anything, not even one atom, that did not thus sensibly inflow, and therefore could not produce one single idea by my own effort, unless it had been left to me that it should appear so. Meanwhile I lived among my friends in my own country for five months, and with all others in society just as before, no one observing the fact that there was such heavenly intercourse going on.

— In the same way as they inflowed into the understanding, did they also inflow into the will, and into the very actions, so that I was led altogether as a mere passive power wheresoever it was pleasing: through ways, streets, to an inn, and round about. They thus sensibly ruled the very movements of the feet, arms, head, eyes, and joints of the body, during the conversations, according to the bidding of the Messiah Himself. So that the Spirits of His Heaven, who according to their own confession, are themselves ruled as passive powers by the Messiah, wondered that I strayed scarcely one step out of the way. It was just as when a person is impelled by a manifest and sensible effort. By all which, through the Divine grace of the Messiah, I have had the clearest experimental proof, that all human thought, will, and action are directed determinately by the Messiah alone. 1147.

— See whether it is allowable to insert these things when the time comes for printing. 317. 1511. 1526. 3/614.

967. (Swedenborg refers to his spiritual experience.) 1144. 1215. 1269. 1396. 2/357. 2/514. 2/687. 2/2055.

986. These things were told me by those who are in the Heaven of the Messiah Himself.

1003. I am able to attest that, of the pure mercy and grace of the Messiah, I have now lived among those who are in Heaven for a space of eight months just as among my familiars here on earth, and this almost continually, . . . namely, from the middle of April 1745, to the 29th of January, or the 9th of February, 1746,

except one month during which I was on my journey into Sweden, where I arrived on the 19th day of August, old style.

1149. Heavenly Spirits have so ruled the actions of the whole body that I went wherever they willed. So sensibly [did they do it] that, without resistance and will, I did not go in a contrary direction. They ruled the steps, every one of them, every portion of a step, all the other movements of the body, of the hands, fingers, arms, eyes, head, just at pleasure as though it were they themselves who were actuating my body. It was indeed left to me to withstand them and to turn myself from their leading into another direction, but this was because assistance was given by the Messiah. . . I have sometimes experienced this throughout a whole day, during conversations about this very thing.

1150. Nay, I have also written whole pages, and the Spirits themselves did not dictate the words, but altogether led my hand, and thus wrote themselves.

1215. (Swedenborg encounters various Spirits whom he calls) Peter, 2/1433; Jacob, 1511. 1526; Abraham and Isaac, 1527. 1528; Solomon, 2/1434. 3/5225. 3/5226; Moses, 2/1676. 2/1865. 3/7612; Abraham, 3/3765.

1351. Jacob saw Angels with his eyes opened . . . 2. They appear in another way also: when one is awake, and the internal senses have been as it were removed from the external. The representations are then also clear and distinct, but not as they were to Jacob, Abraham, and others. 3. It is quite different, however, in the state very near to wakefulness, such that the man himself does not believe otherwise than that he is awake; when yet it is not a real state of wakefulness. In this state [the Angels] appear as clearly as in the daytime, unless they are representations of things which are then exhibited to view in place of those [Angels], of the kind which often appeared to the prophets, as to Ezekiel, etc. 4. Apparitions with closed eyes in a state of wakefulness, but yet as clear as in broad daylight. 5. Lastly, there are dreams.

1353. That apparitions of the second, third, fourth, and fifth kinds, enumerated above, have taken place with me; those of the second kind often; those of the third sometimes; those of the fourth very frequently indeed, and to the very life, as in broad daylight; and that the fifth kind have occurred to me for some years, I am able sacredly to asseverate. [All these took place] in order that I might become acquainted with apparitions, and thus with inspirations, through the Angels of the Messiah. So that I pass over the rest; and only mention apparitions before the sight.

1409. Thus are the very words inspired by the Messiah, so that they are compelled to say what they ought, and not what they will. This has also sometimes happened to me, through the Divine mercy of the Messiah: that I ought to say words which contained truths which were afterwards explained and thus understood.

1511. This was written merely by my hand as an instrument, they who are like Jacob being present; nor do I doubt that Jacob himself also heard these things.

I saw his face represented to me, not in a dream, but in a state of wakefulness; yet while the eyes were closed. Des. 1526. 1527. 1528. 1645. 1663^o.

[Ad.] 1530. The rest of the things which have been written by me are of such a character that I cannot yet assert that they have been dictated by God Messiah through Abraham or Isaac, for they are such things as will yet need emendation.

1712. If now these things are to be taken in so sinister a sense, I am not able to answer for them; for thus have they been infused into me . . . I abhor writing these things, wherefore they must be told by those who have been permitted to draw such an inference.

2/88. (Swedenborg refers to a spiritual experience of nine months.) (Of ten months, 2/135.)

2/135. The Spirits confessed that they knew no otherwise than that they themselves were the man; although it is otherwise with me, who can answer them, and so can know that they are not men; for I was surrounded by a crowd of many kinds of Spirits by turns.

2/144. That there have been thousands (of Spirits) around me, may be evident from many things, especially from their influx itself, which, by the infinite mercy of God Messiah, has been shown me to the life; and in what way the variety of these influxes produces every effect in the rational mind itself, and in its will.

2/181. Seeing that such *viva voce* colloquies with the Angels of God Messiah have taken place for so great a space of time with me, and that continually in various ways, as those of a man with a man, no one ought to call into the smallest doubt the colloquies of Jehovah through Angels with Adam, Abel, Noah, Abraham, etc. Or, further, that there are many modes of revelation . . . nay, what is more, [that] all these things which have been written, have heretofore been written in the council of many who had formerly died, of many Spirits, and of the Angels of God Messiah; and in fact so that they have spoken with me about these Things before and after; but still it is allowable to add here only these things: that I have been allowed to say here nothing which has been orally dictated to me by any of them. Whenever this has been done—as sometimes it has been done—it has been obliterated. [I have been allowed to say] only those things which inflowed from God Messiah alone, mediately through them, and immediately. (See T.797.)

2/183. That these things are so, I can attest . . . seeing that by the Divine mercy of God Messiah, these things have happened to me so frequently that they have become quite familiar to me, and also by dreams; first this [that] within a period of a number of years, within which I have learned the significations themselves, as to a part; also the rest of the revelations, and many other things, as letters themselves written before my eyes, and read to me, etc. etc. But to say more about these things is not as yet allowed me.

2/839. What the acts of my life had involved I have been taught afterwards as to some of them, nay, as to many of them, from which I could at last clearly see that the tenor of the Divine Providence has ruled the acts of my life from adolescence itself, and thus has

governed, so that at last I arrived at this end: that I could thus understand through the Knowledges of natural Things, and could thus, of the Divine mercy of God Messiah, serve as an instrument for opening the things which lie inmosty concealed in the Word of God Messiah . . . D.3177.

2/1063 *et seq.* If, as now appears, I am destitute of these (heavenly) things, the Knowledges heretofore given me of the Divine mercy of God Jesus Christ are of no use. Thus in vain have I laboured hitherto. These (interior Knowledges) also have been taken away, so that nothing do I dare, nothing do I know, as to whither I am going. 'The land' is the understanding itself of the mind, which is at the same time taken away, so that I understand almost nothing; for thus do evil Spirits darken me; and the things which I am able to write are given me piecemeal. This is my state at this day, exactly as was foresignified to the Egyptian man; and what they want further I know not. I wait for thy salvation, O God Messiah.

2/1091. I lament the changes of the times. At the time in which Abraham, Isaac, and Jacob lived, [these representatives] were so easy that everyone understood it; and therefore such a speech as this was customary . . .

2/1281, 2. As these things are so dangerous, namely, to scrutinize and explore spiritual and celestial things by means of natural knowledges, it has been granted me of the Divine mercy of God Messiah that I dare do it; not of my own daring, but by the inspiration of God Messiah. But still I am bound to confess that whenever I have wanted to consult the understanding in matters which are heavenly, I have seemed to myself to fall backwards, so clearly, and this innumerable times, so that unless, through the Divine mercy of God Messiah, I had at once been brought back into the way, I should speedily have fallen backwards. So that I have the clearest experience itself before my eyes; and therefore never can human philosophy enter into the things which are spiritual and celestial; but spiritual and celestial things themselves must introduce natural ones. 2/1285.

2/1285. Therefore lest mortals should err, and should perpetually fall backwards . . . of the Divine mercy of God Messiah, Heaven has been so opened, that it has been conceded to me to hold converse with the inhabitants of Heaven for almost an entire year; and thereby to imbibe experience in spiritual things, in addition to Knowledges, so that natural things can be conjoined with spiritual ones.

2/1485. These things have been more expressly borne in from Heaven, although they were not dictated, as I could clearly perceive.

2/1558. It has sometimes been permitted Spirits of evil disposition to exercise their anger and vengeance with fury upon me . . . but, of God Messiah, I have remained safe in the midst of them . . . so that they receded amazed . . .

2/1603. But these things (concerning the Jews) are so horrible that I wished to reject them from memory itself . . .

2/1654. As to the voices which are heard so clearly, from whatever place, from afar, wherever it pleases God Messiah . . . and that answers are given in the same way, we have very often treated above . . . But it is God Messiah alone who speaks through Spirits and Angels; for no one lives besides Him. All, whether Angels, Spirits, or men . . . are instrumental causes, as also I have found for the period of a year . . . So that not a word which I set forth and write is mine, as I can sacredly testify. And therefore if anyone should attribute to me one iota of the things written, which are Truths, whether they be on earth, or in Heaven, he inflicts so great an injury on God Messiah Himself, that it can be forgiven by no one except God Messiah Himself. (Note.—Nevertheless . . . as there is no one who is not so weak as to attribute to himself or to man, and lest consciences should thus be hurt, see *then* how these words may, by the Divine mercy of God, be set forth and altered.)

2/1660. Whether, as to the washing of feet, it may be allowable for me to say something afterwards which has been commanded me, will be seen *then*. 3/212.

2/1684, 5. I confess the same concerning myself, which from a daily experience of now about a year, I could not but find out and acknowledge—although I have been in company with other men, I speak just as anyone else does, inasmuch that no one has been able to discern any difference in me from what I was before, nor from anyone else, although I have sometimes spoken with Spirits in the midst of company . . . yet I am ignorant as to whether they have noticed anything, namely, sometimes when the internal senses are withdrawn from external things, but not to such an extent that anyone could form a judgment from it; because they could not then form any other judgment than that I was in thought. The speech itself was heard by no one except myself, and by those who are present in the Heavens, to whom it was permitted by God Messiah to hear it; but sometimes it was so clear and distinct, although not so loud or coarse in sound as when speech falls from the lips of anyone . . . that sometimes the Spirits themselves were afraid that they would be heard by those who were present in the world.

2/1788°. When I wrote the foregoing, I was in obscurity. 3/810.

2/1956, 7. The various luxuries of the body from the sense of taste (are) unclean Spirits who rule the outmost things of man . . . and so are called frogs, which are larger insects, of diverse forms, and which once in like manner appeared to me as they were going out . . . so that I saw them creeping before my eyes, and presently they were gathered together into one, and also were as it were fire, and exploded with a noise which came to my ears like a crackling sound, as they burst. That place was afterwards cleansed—it was in London, in April, 1745—as it were smoke broke through the pores; but on the floor there appeared as it were so many crawling worms in great abundance. (See below, at D.397.)

3/Pref.°. For I have been long encompassed with a crowd (of Jewish Spirits).

3/23. But all my discourse (which) was as it were (rhythmical), flowed of itself, so that I perceived from

this also that I spoke nothing whatever from myself, as neither did I think anything from myself. The thought itself thus went away into such speech; but there was not such speech always.

3/136. Here begin the things which [took place] in the garden; 2nd May, 1746.

3/138. That these things are so, it has happened to me, of the mercy of God Messiah, to know; for I have been sent into the wilderness, namely, that I wrote without affection, and therefore I too was compelled to murmur against those who were taking away affections from me, whom may God Messiah forgive . . . The murmuring lasted some days.

3/337. [The Spirits] have often acted after this type [namely that contained in Ex. xviii.] in this way: they went away and consulted one who held the position of chief, and received answers, which they narrated to me . . . so that the things which I have written may also bear witness to me. Again, it has also happened that they bear sayings, or statements. Nay, they even consult together, as concerning the things which were being written by me, knowing no otherwise than that the consultation comes from themselves . . . and they have been permitted to put into my mind the result of their consultations, which I clearly perceived. But still I could also clearly perceive that [the ideas] did not proceed from them: not a whit was allowed to be put into [my mind] which I had perceived to come from them. Nay, their very thoughts were also amended; and they were thus unaware that all counsels come from God Messiah, and this according to the disposition and understanding of each person. But I have not been allowed to insert anything whatever which was dictated by them *civâ voce*.

3/356. (Refers to the fact that he hears voices of Angels and others speaking from various heights.)

3/614. See whether these things are to be inserted; whether, that is to say, they perform any use in the elucidation of this precept. If not, it must be obliterated.

3/678. For heavenly minds are in the very essences of things; they thence bring forth the meaning into words; and the words follow from the Things themselves. When Angels are speaking, they do not even know what words follow, or of what language they are, and yet they well know whatever lies hidden in each word. I have very often observed this, and have sometimes spoken to them about it; and when I have spoken different languages in which I am skilled, they did not know what language it was, unless I thought (about it) . . .

3/681. In what way the understanding of Things inflows into the words, as when . . . the Lord's Prayer is said from memory. Ex. . . This I can sacredly testify: as for instance this day, 16th May, 1746.

3/707°. This fear (of God) is here described from experience in myself.

3/748. This is evident from many things which it has been granted me to perceive; in that I did not obtain anything which I wanted.

3/865, 6. I was in this state of servitude [treated of in

the law respecting the Hebrew servant, Ex.xxi.] when these things were written; for in no way could I be as yet liberated from Spirits, who wanted to compel me to write these things: and therefore they induced obscurity when I wanted to apprehend these things in thought, and thus that the love of the end should be excited, which is that of serving the public; which state came to me gradually, when I could write nothing else with clearness than those things which have been as it were tacitly dictated to me; and yet I know not, with persuasion, whether it is true and good, or not, and still less from affection. I have learned this: that truths have been mixed with things not true; which was the reason of the supplication . . .

[Ad.] 3/1128, 9. How we should guard against the thought of profane and condemned things; for such things then infest the thought of the mind. I have often found that the mere mention of oaths and of profane things has so hurt the mind that I did not know where to turn myself, in order that they might be shaken off. Ex. . . This I can sacredly attest has happened to me during the period of a year; and therefore I could scarcely be in company where such things were repeated.

3/1221. What [was written] on the table, consider if it is allowable *then* [to reveal it]. As yet I have not been permitted to read it.

3/1250. On the 8th of June, 1746. Profane things (in connection with Moses and the Israelitish people) were said to me, about the evening; and also during the night, in sleep; wicked things, which I want to ignore.

3/1261, 2, 3. God Messiah is everywhere; but in things holy He is more and with a different power . . . than elsewhere . . . which presence, I, by the Divine mercy of God Messiah, have been allowed to experience; as in London, in the street, and at home; in the church of Stockholm. The presence . . . is an inmost affection, which cannot possibly be described . . . There are also other presences, which manifest themselves by peace, happiness, and by a more interior sense, which I have often experienced for two years; and which also cannot be described . . .

3/2039, 40. The things which it is allowable to deliver here are arcana of Heaven. It has been said above that angelic choirs present to themselves the Kingdom of God Messiah by various kinds of representations . . . one continuous representation lasting an hour, two hours, which I know well from experience . . .

3/2053. As to what regards the inmost sight, it is not so well known to me; still, it has been granted to enjoy this sight once and again, but very obscurely . . .

3/2056. In this way I was able to distinguish the influx of the heavenly Angels (from that of the evil Angels). . . As this day, 23rd June, 1746, o.s. when by persuasions I was allured by one to believe concerning a certain matter that the Thing was such; but still I as it were inmost perceived that it had been a deceitful one, whom I had felt an aversion for. It was about my servant.

3/2390. These things must be observed, because

memorable things have happened to me about them; and I have been able to perceive what has been transacted in relation to the privileges . . . between the Churches, the old and the new. 28 June 1746, o.s. Gifts have been sent me; as a bundle of letters-*literarum*; a basket of apples and oranges, which was not admitted; deliciousnesses.

3/2632. A wonderful thing happened to me this day, in order that it might be confirmed to those who were around me, from the Jews who had died long ago . . . I dreamed, and in fact so that it appeared as if it were in wakefulness, as is usual; and these (Jewish Spirits) were then persuaded that I was awake, so that they answered me as if I were awake. Then suddenly I awoke, and they noticed that I had been dreaming . . . and they were greatly ashamed; one was indignant; another was amazed; a third liked it, because I then said that from that it might be evident how that they live asleep . . .

3/3102. These things have been written in the presence of a number of the Jews, around me; nor do I doubt but that Abraham also is present . . . Yet they turn all things into phantasies, when yet not a whit is phantasy; but there is a continual speaking, like that of a man with a man . . . for fifteen months . . .

3/3149. These things have been written on the 8th day of July, 1746, o.s.; on which day I spoke with Abraham, who gave commands to me that I should write that nothing is done in Heaven except through God Messiah, whom they adore.

3/3340. The things which have happened to me, now and before, when I wrote about the Law delivered on Mount Sinai, are amazing; and are such things as I dare not as yet reveal.

3/3764. The things which have been written here now have appeared to be divinely inspired; for the very words, although not dictated, have still been sensibly inspired. All the other things which have happened in connection herewith are more and are more holy than that they can be revealed here. Still I sacredly confess this: that not a syllable, or the smallest bit of a word of these things, is from me.

3/3765. (For memory.) That I have had much discourse with Abraham, yesterday and to-day . . . Whether these things also are to be inserted, I as yet do not know. I wait [to see] whether leave is given by God Messiah.

3/3783, 4. July 18th, 1746, o.s. (Gives an account of the internal hearing and sight.)

3/3895. For it has very often happened to me that when I was writing my hand was directed into the very words by a higher force, even to the sense, and that sometimes quite a manifest one; and therefore I have often said that these things have not been written by me, but by some one outside of me. Sometimes, also, it has been granted me to know, by what Angel of God Messiah these things have been thus written.

3/3906. (What occurred 20 July, 1746, o.s.)

3/4105. My hand in writing is manifestly directed, inasmuch that the words themselves scarcely appear to

have been written by my hand. . . So also (have been ruled) sensibly and for long, my hands, fingers, eyes, feet, and the whole body. This has frequently been done . . . so that I was led when I did not know the way, through streets unknown to me . . .

3/4418. This has been (most) clearly demonstrated to me in a dream this night, between July 26th, 27th, and 28th, 1746, o.s. . .

3/4512. I could never express the horrible temptations which have happened to me . . .

3/4682. It has been granted me to learn these things for 16 months . . .

3/4785. I was spoken to this night in the heavenly manner, namely, by speech which comprehended universal things, which I seemed to understand while I was lying down. But presently, when the senses were fully awake, I could know nothing of what the speech had been; for they were universals . . . August 3rd 1746, o.s.

3/5021. Two or three times, Spirits have personated those who had been known to me during their life. They have stood before me, and I have spoken long with them . . . But still I have just as often doubted whether they were the same, as I have also said to the Spirits . . . But see how this is to be set forth, so that it may be stated prudently; for I do not know whether they were good Spirits . . . and also whether it will not cause men to doubt concerning those visions of which I have spoken above.

3/5191. 2. For, by the Divine mercy of God Messiah, it has also been granted me to learn this by experience: that all things which were objects in the exterior and thus in the interior sight, (the Spirits) quickly translated into spiritual and celestial things, so that a completely different sense was made . . . Nay, sometimes in those things into which their light was insinuated by a more interior choir—as in those which were read in the Word of God Messiah—I saw nothing besides spiritual and celestial things; the literal sense thus perishing.

3/5394. These things which have been written above have been inspired in me by an Angel, who was with me; as I could perceive from the light, and other indications. The words came spontaneously upon the paper, but without dictation.

3/6016. Unless I mistake . . .

3/6317. These things are still very obscure to me, and I cannot at all understand them; and therefore I pass them by; for I have never been so disturbed, and so perplexedly disturbed. July 22nd 1746.

3/6372. 3. For a son of the true Israel is lifted upwards, namely, all his thought is elevated, and is drawn from man towards Heaven and to God Messiah; and is thus completely separated from the body; which has happened to me so often that I cannot number the times.

3/6962. Besides, it is very difficult to express the things which are heavenly . . . for while the mind is in the representations of heavenly things, what they are is indeed comprehended; but presently, when it is

admitted to enter nature, the understanding of them is dissipated; nor can I recollect them . . .

3/6965. The Angel who inspires the words into a prophet . . . as here into Moses, is only in spiritual things, and so acts into the mind of him who is being inspired; and thus excites the thought, by which [the ideas] fall into words in the usual way. The words are such as are in the prophet, thus are according to his apprehension . . . But this I can secretly asseverate, I who am inspired, that there is not the least of a word, there is not an iota, which is not inspired; it is merely varied a little, according to the gift of him who sets the things forth; but still so that there is not even then an iota which is not inspired.

3/6966. In this way were inspired the Songs contained in the books of Moses, Judges (unless I mistake), in the Psalms . . . and the Prophets. But where we read that 'Jehovah spake,' that was done *viva voce*. For a living voice is such as is that of a man who is speaking—at various distances . . . so that one may know whence it comes, which is so well known to me that nothing could be known better. It even comes from a tower, from a hill, from overhead, etc.; so that it is not wonderful that Moses heard the sound from a bush, from a mountain, from the propitiatory between the cherubs. But that it was spoken so that the bystanders also heard, as from Mount Sinai, this I am not as yet able to say from experience; for, although the voice is as clear and loud as is that of a man who is speaking to himself—for it can be heard even when others are speaking—still it does not come into the ear by means of the air outside, but it comes into it from within; and therefore is not heard by a bystander; although certain Spirits have supposed that the words were heard by those who were present, because while I was speaking with them, they heard almost in the same way both my words and the words of those with whom I was speaking. My speech with them has been similarly circumstanced; for it too goes away as it were into a sound.

3/7011. 2. By flames is represented confirmation, which, of the Divine mercy of God Messiah, has just as often appeared to me, with diverse size, colour, and resplendence, so that for some months scarcely a day passed—while I was writing a certain little work—in which a flame did not appear as vividly as a flame on the hearth; which at that time was a sign of approbation: and this was before that time when Spirits began to speak with me *viva voce*. (This 'little work' was 'The Corpuscular Philosophy,' in which Swedenborg says, These things are true, because I have the sign.) See also D.2951.

3/7167. That these words signify such things, has been revealed to me in a wonderful way. Without revelation such things cannot possibly be understood. It was dictated, but in a wonderful way in the thought, and the thought was led to the understanding of these words, and the idea was kept fixedly in the several words, being as it were held down by a heavenly force. Thus this revelation was effected sensibly. Concerning the other species of revelations, which are many, it shall, God Messiah deigning, be told elsewhere. The revelation is carried on in a different manner when the

thought is illustrated manifestly with a certain light; and the writing is led, so that not a syllable can be written otherwise; but sometimes more insensibly, and sometimes sensibly, insomuch that the finger is carried into the writing . . . so that if one wants to write something else, it cannot possibly be done; and this not only with an attendant perception of the subject, but even—as has happened once and again with variety—without a perception, so that I did not know the series of Things until after it was written. But this [has happened] very rarely, and only for the sake of the information that revelations are effected in this way also. But these papers have been destroyed, because God Messiah was unwilling that it should be effected in this way. Nor has it been permitted that anything should be dictated *via voce*; although they have spoken with me almost continually for so long a time; but while it was being written they were silent . . .

[Ad.] 3/7485. (Swedenborg describes his temptations.) 3/7509. 3/7529. D.157.

3/7572. (Various kinds of vision described.) I can testify from much experience concerning them all. . . To say nothing of the speech, which has now lasted nearly a year and a half.

Is.xli.20. Nov. 7th 1746, o.s.

Jer.vii.33. Nov. 20th and 21st 1746, o.s.

Jer.xxiii.8. Feb. 23rd 1747, o.s. (Compare Jer.l.13.)

Ver. 17. When knowledges and the Things of the memory wanted to intrude themselves into spiritual things, and as it were to build them up, I have at once fallen into doubtings; and unless these had been taken away by God Messiah, I should have fallen down flat into the densest darkness, and into doubtings and denials . . .

Index Biblicus Esajae, etc. Page 1. There was a change of state in me, into the Celestial Kingdom, in an image. Aug. 7th 1747, o.s.

D. 82. (Index, under *Memoria*.) When I was in the company [of Spirits], not as a Spirit, but as a man, I could take nothing from my memory of myself.

102. (Index, under *Mirabile*.) It is a familiar thing for the Spirits to call me, The Marvellous—*underlig*.

130, 1. (Index, under *Sensus*.) It has been granted to be among Spirits with every sense; and to perceive their natures by an interior sense, so that they could not deceive me.

Swedenborg's Bible. Gen.i. For several years I have now almost continually conversed with Spirits and Angels, and they with me. 2. In this manner I have been instructed respecting the state of Souls after death. 3. Respecting the divers sorts of Spirits who seduce man. 4. Respecting Hell, and its various and cruel afflictions and punishments. 5. Respecting the Heavens, and the felicity of the Souls who are there. 6. Respecting the doctrine of true faith, such as is acknowledged in the universal Heaven. 7. Respecting the interior, and the more interior, senses, as well of the Old, as of the New Testament, which constitute their spirit and their life.

D. 159.* This morning it has been clearly shown me how Spirits operate into man . . . In wakefulness itself, while I was in the thought which was previously familiar with me, insomuch that I as it were spoke to myself . . . I was in almost the same state as that in which I was before, when Spirits did not speak with me; as also now there is a like state while I am writing these things, and for the most part while I am speaking in company with my associates, as at table, and while I am writing letters . . . After I had been in this state for some time, thus as it were devoid of Spirits around me, all at once that state was changed, and the Spirits began to speak to me, and, leave having been given by God Messiah, they began to narrate to me the state in which they had been while I was as it were with myself in that thought. Aug. 24th 1747, o.s. (Continued under Spirit.) 164, Further ex.

166°. Many things have happened which I could not retain in my memory; nor did these Spirits want me to do so, lest they should be revealed . . . and therefore they are permitted to snatch away the memory of certain things. July 25th and 26th 1747.

185. I have sometimes fallen into thoughts about worldly things, and their cares, and just as often I have relapsed from the company of Spirits. Ex. Aug. 28th 1747, o.s. 304. 1166, below.

192. In this species of representation—*imaginatiois*, which of the merciful leave of God Messiah, I have now had for nearly three years . . . Des.

216. This I can sacredly attest: that the understanding of Things, especially of interior things, has been frequently and so manifestly taken away from me and turned into something else . . . that I cannot say how often. Ex. Oct. 22nd 1747, o.s.

217. Early in the morning there was a certain spiritual conflict of the Spirits, who greatly wanted to infest me . . . but I was as it were removed . . . and I then observed that there was a general interior sphere, into which I had been taken . . . and I then also observed that not the least thing exists, which does not come from the direction of God Messiah, and from His mercy towards me; and also that no Spirit could do even the most minute thing except by permission.

219. For a number of years it has been granted me manifestly to feel heavenly delights in various ways. Des. Oct. 24th 1747, o.s.

255. The Ultimate Heaven, in which I was before, was below me . . . Nov. 20th 1747, o.s.

258. That I have been lifted up into a more interior sphere, but with variation, whenever I prayed the Prayer of our Lord.

280. I was conducted in the morning into one of the abodes of the interior Heaven . . .

284. After midnight I awoke twice, and was in living vision . . . Dec. 1st 1747.

* It is to be borne in mind that the *Diary* (with the exception of the first 148 numbers) was written concurrently with the *Arcana Coelestia*, but the *Diary* is here placed first because it is constructively precedent, inasmuch as Swedenborg has made many quotations from it in the *Arcana*; but he has made no quotations from the *Arcana* in the *Diary*.

301. Of the mercy of God Messiah I have been carried up into the more interior Heaven . . . and I spoke with the Angels there . . . which was miraculously effected by such a disposition of the Angels around me . . . and I could thus perceive, although very obscurely, of what nature is (heavenly happiness) . . . Dec. 5th 1747.

329. When I was walking in the street . . . I heard from the Angels that they thence perceived a continual variety of delights; thus from objects of which they perceived nothing. Dec. 10th 1747, o.s.

331. It was told me from Heaven *viru voce* that . . . Dec. 11th 1747.

339^e. I showed Mohammed the city of Amsterdam . . . Dec. 14th 1747.

379. This day, on first awaking, I was surrounded by numerous Spirits of diverse nature . . . Thus the diabolical crew, from the phantasy of cruelty . . . so insuflated it . . . that I had thence a certain delight which occupied my whole body . . . so that I supposed I was in heavenly joy . . . for I was wholly dissolved in delicious allurements, as of soft warm baths. Ex. . . I spoke about that sweetness, by answers to those who wanted to seduce me . . . Dec. 22nd 1747. 399. Further des. Dec. 25th 1747.

397. A vision by day, concerning those who have been given to feasting, and who thus indulge the flesh. —In the middle of the day, about dinner-time, an Angel spoke to me, who was with me: that I should not indulge the stomach too much at the table. While he was with me, there distinctly appeared to me as it were a vapour exuding from the pores of the body, plainly visible like steam, which fell down to the earth, where a carpet was seen, upon which the vapour collected and was turned into worms, which collected under the table, and in a moment exploded with a noise and the appearance of a fiery light. I supposed that in this way there had been cast out of my body all the worms which can be generated by an immoderate appetite . . . and that I had been then cleansed from them. April 1745.

405. From experience I have at last been taught that the Spirits who speak with me are the Subjects . . . of many Spirits. Dec. 26th 1747.

408. During some days there have been some in the Heaven of Spirits who . . . persuaded others that God Messiah is not the Mediator . . . Then God Messiah as it were disappeared from me . . . and thus I was left to the phantasy of those Spirits, in that they acknowledged solely Jehovah the Father of God Messiah . . . Dec. 28th 1747.

418^e. These things have been thought and written in the presence of Spirits. Dec. 29th 1747.

438^e. But these things are not to be thus written for the world, lest they should seek heavenly things in phantasies.

446. While writing this day, an Angel directed the things which I wrote, and indeed so that I thought from it that there was not the least thing which did not take place from the auspices and direction of God Messiah, because [it was directed] to the best end. Jan. 5th 1748.

457. I have observed that Spirits frequently want to excite me to steal. (Continued under STEAL.)

— I know from themselves, as well as from a living voice that . . . Jan. 11th 1748.

458. That a conspiracy to suffocate me was formed in the Heaven of Spirits. Gen.art. Jan. 8th 1748.

461. This so-called Abraham . . . has persecuted me for nearly three years. Des. Jan. 11th 1748. o.s.

484^e. For I have been endowed with a double thought, one more interior, and the other interior; so that while I have been in the company of evil Spirits, I could be at the same time in the company of good ones, and could thus perceive of what quality were the Spirits who desired to lead me; and this very frequently, attended with a taking notice of it; without which noticing, namely, that I am in the company of evil Spirits, and that it is Spirits who thus think and affect me, I could know no otherwise than that it was I who was such, and was meditating such things. Jan. 17th 1748.

485. This day I have spoken with evil and good Spirits about general and particular influx . . . Jan. 17th 1748.

486^e. These things have been stated with the consent of the Angels. Jan. 17th 1748.

519. (First mention of 'the Lord,' by Swedenborg. The Spirits of Jupiter speak to him of 'The Only Lord.') 523. Jan. 24th 1748. 527. 531. (In 541, Swedenborg uses the expression 'The Lord' as his own. Also in 542. 546. 550. 561. 564, and so on for ever afterwards.)

600. Concerning a general Glorification (of the Lord) in the Heavens.—I was long kept in a state of general vision, which almost abstracted me from particular ideas, that is, from corporeal ones; and there appeared as it were a living sparkling of light . . . While in that light, I beheld corporeal things as though beneath me . . . The Spirits and Genii said, sometimes, that I was absent from them; and they did not know where I was, and what I was thinking; and they complained that so I was removed from them . . . See also 607, 608.

604. Moreover, while I was in bed, before I fell asleep, I heard a general singing of Heaven around me, which was that of many Angels of the interior Heaven . . .

605. There is also a general respiration; (for) when I was in that sphere, I was in some measure in it . . . and I observed that the general respiration of Heaven answered to my respiration as three to one; and in like manner the pulsation of the heart. Jan. 30th 1748.

618. When I had taken, one evening, much milk and bread . . . the Spirits kept their senses in [the idea of] intemperance, of which they accused me. Des. Jan. 30th and Feb. 1st 1748.

621. This I can attest: that [I have seen] many of my friends and acquaintances in the other life; thus have had intercourse and have spoken [with them]. They have been with me almost continually, with turns of intermission; and a certain friend was present with me continually, for the space of a month . . . Who they were it is not allowed to say, although they themselves have wanted me to tell this to their friends . . . Feb. 1st 1748

[D.] 624^c. (The Angels of Jupiter) are not willing to admit the word spiritual, as I now observe; because they lead my thoughts, and thus my hand . . .

660. A certain Spirit who . . . died three or four years ago (and had been a philosopher) was with me for nearly a quarter of an hour . . . which I could manifestly perceive by the fact that I began to doubt, or feel coldly, respecting the Lord's government in particulars . . . He is present, and directs the sense of the words. Feb. 6th 1748.

693^e. These things have been spoken in the presence of Spirits and Souls. Feb. 9th 1748. 1076^e.

696^e. These things in the presence of those who constitute one Society. Feb. 9th 1748.

720. See SPIRIT, here.

722. Mankind has been so created . . . that they can speak with Spirits and Angels . . . which, also, of the mercy of the Lord, has been the case with me; and indeed so that while I was in intercourse with men, I have not differed one whit from myself, as I was before . . . But when I was with Spirits, I was then as it were separated from the body, but yet was at the same time conjoined with it, because my Spiritual was then with Spirits, and indeed so that when I wanted to write 'as in the other life,' I could scarcely know that it was the other life . . . for the Spirits wanted [me to say] 'in this life,' because I was with them.

741^e. All these things have been written in the presence of many Spirits and Angels, who reflected upon the things which were written, and affirmed them. Feb. 11th 1748. 1122a.

755. When I have felt deliciousnesses or pleasantnesses, I did not know whence they were, because it is very difficult for a Soul or Spirit to distinguish between counterfeit deliciousnesses, and those which are . . . heavenly, because the sensation is as yet so gross with them that they do not know the difference. Ex.

760^e. This has been written in the presence of (this Spirit). Feb. 13th 1748. 1125.

817. (Spirits have incited me to buy such garments, and to eat such food, as they desired.) 818. 1333. 1563. 2169. 2954.

821. That Spirits are informed by the Lord by the means of man . . . has been so manifested to me, that the continual experience of nearly two years and three-quarters bears witness to it.

842^e. (Spirits can be led by other Spirits). This has sometimes been done by me; and I wondered that the Spirit did not perceive it, because it was manifest to me. Feb. 18th 1748.

900. When I said (to the Spirits) that (the things I do) have not been done by me, but through me, so that I seem to myself to do them, when yet I have not done the least thing from myself, but the Lord, they wondered still more . . . But still it is the Truth, which cannot be contradicted, nor is it contradicted by any Angel, but confirmed . . . 901. Feb. 21st 1748.

927^e. He perverted my thoughts without knowing it . . . and this so adroitly that I scarcely knew otherwise than that I was such. This was attended with indigna-

tion in me: that I should be kept in such a depraved affection. So in very many other things, which I have forgotten.

948. These things (concerning revenge) relate to myself, such as I was.

1013a. I was thus instructed that I was then in the province of the gall bladder.

1042. I do not yet know (this).

1043. (The attempts of evil Spirits to throw me under carriages, into the water, etc.) 253. 3821.

1145a. For (the Angels) lead my thought to write these things.

1159. The same Spirit acts into both my eyes, and calls forth as it were a certain pungent or urinous liquid in them; so that unless he had left off I could not see or write on account of the pain.

1166. Whereas I have now been nearly three years—that is, thirty-three months—in the state in which, my mind being withdrawn from corporeal things, I could be in the society of the spirituals and celestials; and still I have been like another in the society of men, without any difference . . . yet when, in thought, I have inhaled intensely in worldly things—as when I have had cares about necessary money; and to-day I have written a letter, so that I have kept my attention somewhat on these things—I have then fallen into a state as it were corporeal, so that the Spirits could not speak with me, as they have said: that they were as it were absent. March 4th 1748.

1177. I was obsessed within the head, near the region of the interior palate, as it were by a certain Spirit, who had such command in me that I could scarcely think otherwise than he in me . . . This continued, I suppose, for two hours or more.

1192. There was a certain female, who did not appear to me, flying to my right cheek . . . She signified these inmost things (of the Word), which do not come to my apprehension, but still to something of perception: for the inmost things are such. 3952, Ex. (See also A.465⁸, below.)

1200. I seemed to myself to have had this answer in thought . . .

1221b. I have wondered that I could not think and speak with Angels except through Spirits; except that it was granted only to know in some measure that it was angelic; and, according to my inmost perception, I could sometimes have thought that I was thinking angelically; but still it was not so. Ex.

1246. Some wondered that it should be conceded to me (to speak with that crew); but I replied that it has been conceded to me to speak even with the worst devils, because they can do me no injury . . . because I am protected by the Lord; and therefore it has never been forbidden me to speak with devils, if they want to speak with me; for the reason, also, that I might know the quality of their life. A further reason is that by my conversing with them, they know their own quality; for they know no otherwise than that they are in the life of the body . . . Besides, they are rather to be commiserated than that anything evil should be done them;

for if I were not to speak, or if I spoke hard things . . . sufferings would be added to them, which would be contrary to mercy and charity; for it is a Christian [duty] to wish well even to them. Besides, some of them had been known to me, in life; and it had not been believed that they would become infernal. A.7479.

1270°. (A Spirit who) could detain my interior thoughts as though fixed, and bend them.

1272. His operation into me (caused) that I was rather miserably tortured in the stomach . . . and this for some time, until I had cast up, at different times, a nauseous acidity from the stomach. 1278. A.814.

1313a. The Angels of the interior Heaven, then those of the more interior Heaven, and also those of the inmost Heaven, affirmed that this is the Truth. A voice from the Heavens, that they affirmed, came to me successively, through Spirits. March 12th 1748.

1338. I have spoken with about thirty who had been known to me here; and also with thirty who are known in the Word. March 14th 1748. (I can now increase the number to sixty. Sep. 24th 1748. 1499.)

1343. I have had an exactly similar sense of touch as in wakefulness; and yet I was a Spirit, and the body was separated: nay, I had a more exquisite sense. (Let these things be repeated, with additional proofs and demonstrations.) See 1754.

1345. I saw, yesterday, two (such palaces) . . .

1389. (There was a Spirit who constantly despised me, but still would not depart; he desired to mix himself up with what I wrote, for then he could believe it [See 1377].) This signifies that there are those who will read these Writings, but will still remain in their own opinions, interpreting them according to their own fancies.

1407. A most manifest perception has been granted me for . . . months, in that I have been led by Spirits through ways, streets, in gyres, according to their will, without their saying anything as to where I should go, or without their introducing anything into my thought . . .

1423°. (The Spirits of Mercury) insert these things.

1464. I have spoken [with Spirits] about those in the world who [in respect to my Writings] will be content with saying that they have the Word, and there is no need of a revelation; thus rejecting these things which come from Heaven; when yet the genuine sense and understanding of the Word is here treated of, and the nature of faith; and besides many things are said specifically concerning the state of those who are in the other life; for the Word, in its literal sense simply mentions that there is a Heaven and a Hell . . . March 17th 1748.

1465. For a month and more my tongue has been in danger, which originates from those who are averse to interior things . . . 1361.

1469°. It is not allowable as yet to determine anything concerning these varieties, because I am in the company of the celestials, and not in that of the spirituals.

1475°. As I write these things, I am led by the Angels . . . March 17th 1748.

1482. The state of Spirits and Angels is such that none of them can think anything which all the rest do not understand and perceive. For some years, I, too, have not been able to think anything which all present did not perceive; at which I at first felt indignant, and I supposed that I could never be in their company, because I could think nothing by myself without the Knowledge of all. But afterwards, when I perceived that the Lord was leading the thoughts of all, it was no trouble to me. March 17th 1748.

1498. Spiritual ideas are much more full . . . When I have been kept in spiritual ideas, I have been able, in a certain way, to see how these things which have been disclosed concerning Heaven and Hell, will enter the faith of men . . . (See 1460. 1465. 1532.)

1533. When I had been writing some things, a Spirit who was near on the left . . . thanked me for having helped him to write. I knew that he supposed himself to be me, as usual . . . March 19th 1748. 1852.

1552. I was in vision, and spoke with Spirits, some of whom said that they wanted to have me in their company. After some delay, I was in the company of Genii or of celestial Spirits; and I then disappeared from those with whom I had been before, who were spiritual; and the latter did not know where I had slipped away to. They sought me, saying that they did not know where I was—for I was in the company of Genii, and so seemed to disappear—although I was near, and heard them speaking, and seeking me. 1593.

1558. In the presence of many Spirits, and, as I suppose, of Mohammed, I was thinking with myself, that is, I was speaking silently—for my thought is speech—how wonderful it is that . . . March 19th 1748.

1602. Certain Spirits . . . in order to show me how much they abominated philosophy, represented a wild boar, with his back sprinkled with blood, and would have it that I was such, because I had interspersed philosophical terms, or had formed ideas philosophically. But they were instructed that my philosophical things are nothing else than certain ideas delivered in more simple terms. Examp. March 20th 1748.

1609. I was in the interior Heaven, and certain Spirits were then with me in their own World; and although I was in Heaven, I was not in any ecstatic idea; but was in the body. Ex. . . I was then just as I am while I write these things, but [was] interior in what is exterior, which was the reason why there were Spirits also with whom I was in their World; for our reasoning, and our cupidities, are in the World of Spirits; and the sensuous things in the body answer to them.

1611. The particulars of what the Spirits were doing, I could feel and hear; but not what Heaven was doing, except what they operated in general.

1612. [The Angels] then spoke with me through the Spirits . . .

1623°. It was granted me to experience a hardness at the left side of the brain . . . and I was told that it was perceived thence . . . that there are still things which are not of true faith. March 21st 1748.

1645. When there has been discourse with the

celestials, I have scarcely been able to find words which were suited to them. Ex.

[D.] 1647. That the things which I have learned in representations, visions, and speech with Spirits and Angels are solely from the Lord.—Whenever there has been any representation, vision, or speech, I have been held interiorly and inmost in reflection upon it, as to what was useful or good from it, thus as to what I might learn; which reflection was not so [much] attended to by those who presented the representations, etc.; nay, sometimes they were indignant when they perceived that I was reflecting. Thus have I been instructed, consequently by no Spirit, nor Angel, but by the Lord alone from whom is everything true and good. Nay, when they wanted to instruct me about various things, there was scarcely anything but what was false: and therefore I was forbidden to believe anything they said; nor was I allowed to introduce anything which belonged to them. And further when they have wanted to persuade me, I perceived an interior or more interior persuasion that it is not as they wanted, at which they have wondered. The perception was a manifest one, but cannot be easily described to the apprehension of men. March 22nd 1748.

1677°. These things, from the mark, are their words, written from their mouth, or thought.

1681. More things (respecting that Earth) were not conceded, lest they should inhere in my memory.

1706. (In that indeterminate state) I could scarcely know whether I was in the body, or out of the body; for I apperceived nothing of the body, because it was not granted to reflect upon it . . .

1708. The Spirits have often as it were upbraided me, in that I have no life, because, as the case is, I have said that men, Spirits, and Angels do not live from themselves, but from the Lord, and that they are only organs of life . . .

1864. One came to me who appeared to be a noble. (They have appeared to me as in clear daylight, and even more clearly, but before my internal sight). . . He asked me whether I was a Christian, to which I replied that I was. . . He approached me stealthily behind . . . and I felt as it were a stab through the heart, and then in the brain . . . But as I was protected by the Lord, I feared nothing. . . Supposing me to be dead, he told others that he had just come from a man whom he had killed . . . A.816.

1877°. These things [have been written] in the presence of the Angels.

1878°. These (truths) were given me in the Lord's Prayer, while I prayed it this day. April 8th 1748.

1879. In sleep it was represented to me, as it were to the life, that I was elsewhere, namely in Sweden, when yet I knew that I was in Amsterdam . . . April 9th 1748.

1905a. By means of reflections which were given, Spirits have seen through me, as they have often confessed. Whenever it has been granted me that they should reflect upon the objects, they confessed that they saw them . . .

1907. I have perceived something in myself by which may be illustrated the nature of the will. The Spirits around me disagreed as to which way I should go . . . and consequently the affection of the will, when I was advancing, was not only a resistance, but was also as it were a heavy difficulty, such as is wont to cause fatigue. But as soon as they agreed that I should advance, there was an alacrity in going. . . Moreover, when leave is given that Spirits should be able to lead me by their will wherever they pleased, [they were able] to lighten my steps . . . and, in passing over steep places, I was as it were lifted up by them . . . May 8th 1748.

1934. 'To lie down securely, with none to make afraid' (Lev. xxvi. 5, 6, etc.). This has been confirmed experimentally one night this month, when evil Spirits maliciously wanted to terrify me, in bed. They possessed the joints of my whole body with a trembling . . . as if the Souls of the dead had taken complete possession of me, accompanied with terror, and the suggestion that they had been killed or had died in that place . . . But still in that injected terror, I was secure, so as to fear nothing . . .

1935°. These things have been said in the presence of the Angels, and have been confirmed. May 11th 1748.

1936°. This also has been said in the presence of Spirits. May 11th 1748.

1974°. This has been made known to me by a daily experience of three years. May 16th 1748.

1988°. They are exactly like Spirits . . . as the Spirits have often confessed concerning me, not knowing that I was in the body. May 18th 1748.

1996. It has twice happened that I have heard in the streets music from stringed instruments . . . (the effect produced upon the Spirits. Des.)

1997. I therefore joked with them, saying . . .

1998. It is wonderful that the Angels were gladdened by the same thing; but only when I paid less attention to it, so that I did not mingle with it the gladness of the Spirits as communicated to me, but when I as it were heard nothing. So in all other things: the Angels paid more attention when I paid less. Ex. May 19th 1748.

1999. I spoke with good Spirits, who supposed that I was thinking something of evil . . . But it was granted to reply that the case was like that of an image in a mirror . . . for cupidity and evil are excited by evil Spirits . . .

2000. I have sometimes observed that nothing ever comes forth without a stated law, not even the least thing, as that something met the eye, that I moved my hand; but I have also then perceived that I was persuaded in relation to it by means of an influx from Heaven . . . as may be sufficiently evident from this one experience: that no image can appear represented to me, nor any voice be heard, except entirely according to a law from which there could not be the least deviation. May 19th 1748.

2021. Certain Spirits supposed that I alone can view

interior things with a spiritual idea, and can be as a Spirit . . . But it was said to them that all could be such if the Lord so willed . . . It was then shown me by experience that when the spiritual idea was taken away, I was in thought exactly like anyone else . . .

2043. (Such Spirits) have often said to me that I was nothing . . . making game of me, because they did not understand what it is to be nothing. But it was granted me to reply that that was what I wanted, namely, to be nothing, nay, utterly nothing; for then I should first begin to be something.

2057. From the interior Heaven they not only saw my thoughts, but also the things which I was about to think and do . . . so that there is not even a winking of the eye, nor a step of the foot, which is not foreseen and provided by the Lord.

2072. There was a certain tract of garden for which the Spirits made me feel a kind of horror . . . The idea remained, and, two years afterwards, when, in a spiritual idea, I represented that garden tract, the Spirits who were then around me began to feel horror . . . May 25th 1748.

2099. From the manifold and daily experience of three years it has been granted me to know that a man or a Spirit is compelled to think and speak that which the Lord permits, or concedes; for, whether I have willed it, or not, I have been bound to think and speak. May 27th 1748.

2106. That Spirits could recognize themselves in my face when seen in a mirror. Ex.

2185. (The Spirits) have said . . . that the things which I have written are (very) rude and gross . . . I perceived by a spiritual idea that it was so: that they were very rude; and therefore it was granted me to reply that they are only vessels in which purer, better, and more interior things can be infused, like a literal sense . . . June 4th 1748.

2203. It has previously been manifestly shown me, that Spirits, when they have manifested themselves—and whose faces I can see as plainly as a man can see a man—sometimes varied their faces. Ex. (See 2094.)

2219. These things in the presence of the Angels, and approved as to the greatest part by those who know . . .

2247. I have spoken with Spirits about reflection: that the Spirits who lead man, being devoid of such reflection as is that of a man in the body, through the senses, can therefore see nothing in the world through the eyes of man, as Spirits can through mine. For, whenever it is granted to me to give them reflection, or attention—which I have plainly perceived in a spiritual idea—they have at once said that they see each and all things to which the reflection given me, and communicated to them, was being directed. They have said, almost as frequently, that they had seen nothing until the reflection was given them . . .

2270. They especially observed what is the inspiration of the things written in the Lord's Word; for it now appeared to them how and with what abundance it inflowed in o the things which were being written by me, yea, not only into the sense,

but also into the several words and ideas of words; yea, it seemed to them as if certain held my hand, and wrote, and supposed that it was they who were writing, which it was granted me to perceive by a spiritual idea; yea, as it were to feel before [it inflowed] into the smallest particulars of each little letter. . . From which it is as in clear light that the Word of the Lord is inspired as to every letter. June 10th 1748.

2255^e. These things have been said and written with Spirits present who are silent. June 8th 1748. 2262^e.

2273. How it was with the prophets . . . has been shown me by living experience; for, during a whole night, in which I awaked by turns . . . I was obsessed by Spirits, who so took possession of my body . . . that I scarcely knew . . . that it was my body. Nevertheless . . . I could think . . . as it were shut out from the body . . .

2280. During the time when I was [obsessed], I could hear the Spirits speaking, but still they were as if separated, for they said that I was absent . . . June 11th 1748.

2283^e. Written in the presence of Spirits. June 10th 1748.

2285^e. The Angels have not been able to understand me when speaking, except through intermediate Spirits. Ex.

2342, 3. I have been reduced into a state of quiet, after a heavy sleep in the afternoon. When I awoke, I perceived as it were an undulating about the feet, which endeavoured to rise up, but could not . . . I was kept in that state nearly an entire hour, and am still kept in it. I then perceived the Spirits around me as it were in tumultuous anger, endeavouring to disturb me from that state . . . As soon as there was granted them anything of an opportunity to disturb me, they said that their anger and turbulent state were lessened. Ex.

2372. That whatever of evil happens, comes from evil Spirits (unintentionally on their part).—This has been shown to-day, by this: I was kept by certain ones in a species of ignorance, or obscurity . . . and then certain badly written and erroneous things crept in; not that they willed it, but because they kept me in obscurity, and were such that they want to rule from themselves the things which are being written . . . and therefore all the slips and errors, even the smallest, were from them; for it is quite different if [I am in] the light of the Lord. It is the same in all other things. June 22nd 1748.

2393^e. These things in the presence of Spirits and Angels. June 23rd 1748.

2397. If a man merely runs over with his eyes a volume which he has written, and does not read it, except slightly, (the Angels) at once know what it contains . . . consequently if he should read only a single line, although the things had been written many years before, they know innumerable things . . . June 23rd 1748.

2401. I have read in the Hebrew language before

Spirits who had never understood a syllable of it . . . and they knew it as well as I. (Fully quoted under A.5858.)

[D.] 2416. It was granted me to know from spiritual perception that . . .

2449². Therefore it was then granted me to say . . . that I am willing from my whole heart and soul to bestow on others all the silver and gold which I possess in the world—if I am allowed to possess such imaginary wealth—provided during my life I have [what I need] for the body, and for uses in the body . . . June 30th 1748.

2462⁹. These things are from the Angels. June 30th 1748.

2474. (Margin.) These things in general have been this day confirmed from Heaven, the Lord being as it were seen. Oct. 19th or 20th 1748.

2479⁶. These things have been written before Spirits and Angels, and they do not say anything. July 1st 1748. 2503.

2505. There have been with me for some days such as live for themselves (alone), and they take away from me all the delight of life . . . which they did in this way: that merely from curiosity they want to hear and perceive that which I have real, and, when they have apprehended it, they have arrogated it to themselves . . . so that I was kept doing my work with much annoyance. . . These things are written in their presence. July 3rd 1748.

2542. So also has it been ordained by the Lord from eternity that there should be such intercourse (between men, Spirits, and Angels) . . . For when such a man advances to old age, he no longer has any reflection upon his body, while he is speaking with those who are in Heaven; as also has happened to me: that I have sometimes forgotten that I am in the body . . . This day I have seen in a spiritual idea that the body is nothing; and that if it is cast away, there is no difference between life in the body, and after the casting away of the body.

2560. The like has happened to me: when I was set free from bonds I at once rushed into evil, showing that there is nothing but evil in the nature of man, and that good belongs to the Lord alone . . .

2591. The scruple had occurred, how the first man could have come forth before the formation (of the Grand Man). I received the answer in a spiritual idea . . . that the first man . . . was led by the Lord alone . . .

2650⁶. It is wonderful that I have been obsessed, and yet nothing has ever injured me; and besides, I could enjoy my rational mind, as if they were not present. July 20th 1748.

2665. A certain one came to me and said that he desired to return into the world, and therefore loved to be with me; for previously they took complete possession of my body, so that they seemed to themselves to be my body. I was as it were obsessed by them, although I was as sane as at other times, because the Lord has protected me. Further ex.

2690, 1. When I was in bed, with closed eyes, [there was seen] clearly . . . the number of years 1-48. When this number disappeared, there were seen by me at a greater distance, the numbers 1-53, 1-94. The numbers between 1 and 48, between 1 and 53, and between 1 and 94, were not observed. 17 was substituted in the place; once 15; so that I did not know whether the numbers were 1548, 1553, 1594; whether they were 1648, 1653, 1694; or whether they were 1748, 1753, 1794. (The vision further des.) After these things were seen, the Spirits, as usual, conjectured many things as to what this vision meant to say . . . but what it signifies I do not yet know.

2696. It was shown me what an idea of the interior Spirits, and also of the interior Angels, is . . . but in order that they might come to my perception [it was done] in sleep, and in the morning waking, being continued into this from a dream; for the mind is then more separate from the body. (See also at 2758.)

2702⁶. These things have been explained from Heaven. July 20th 1748. 2724.

2711. It is not so allowable to say these things in public, lest they should come into thought with man.

2739. As concerns myself, I have now for three years sensibly perceived that I was detained in such a bond, so that I seemed to myself to think, will, and act from myself; and also . . . that I have been detained in the sphere of faith during three years. Aug. 5th 1748.

2759. I have learned these things (concerning the meaning of the words 'Lead us not into temptation') while supplicating the Lord's Prayer. Aug. 6th 1748.

2765. (By their sphere of persuasions they tried) to persuade those who were around me that I was insane.

2797⁶. I spoke with them in silence . . .

2806. I have heard the speech of the Angels, although I have not perceived [the meaning of it] . . .

2821. My father appeared to me in a dream . . . Aug. 14th 1748.

2828. When I awoke, I was as usual in speech with Spirits . . .

— e. But I was kept in the persuasion that this is the Truth: that life is of the Lord alone. 2829.

2843. When I walked in the street (the cruel and adulterous Spirits) directed my eyes to wherever there was filth, excrements, and intestines, although I did not know where they were in the street, because such things are not observed by me. Still they saw these things, while I was wholly unobservant, and thither directed my eyes, either to one side, or about my feet, or near, or further away; and they did not turn my eyes to anything else. Aug. 17th 1748. 2850. 2852. 2901, Ex.

2856. See STREET, here. 2883. 2900. 2911. 2955. 2984. 3398. 3653. 3666. 3724. 3774. 3776. 3779. 3821. 3902. 4101. 4295.

2874⁶. These things were better understood by means of spiritual ideas, which were then also inspired into me, and confirmed in a heavenly manner. Aug. 21st 1748.

2894. It is to be borne in mind, in general, that all things which I have written in this book, have been written in no other way than from living experience; from conversation with Spirits and Angels; from a thought like tacit speech communicated to me while I was writing; from things insinuated by those who were then together with [me] while, for the most part, they were being experienced, and [under] their direction as to the thoughts, writings, and the hand; so that all things which have been written in these three books, and elsewhere, although here and there not coherent, are still things of experience, and everything in its own way is from Spirits or Angels. This in like manner is directed by the Spirits who are nearest my head; for I have as often perceived their presence. Aug. 23rd 1748.

2899. For with me they live as it were in the world, or as in the life of the body, knowing nothing else.

2916. It was observed yesterday that I had been remitted almost into my original state, for the space of an hour, to wit, because the general sphere of mental view did not affect evil Spirits.

2922. It has been heard and perceived by others that they took counsel to kill me, or to wholly destroy my interiors: to kill me, by such as had knives; and to destroy [me], by inspiring cruelty into the ideas which were called up. Such was the counsel of the interior Spirits. . . . This was heard and perceived by others, but not by me. Des. 2974, Des. 3087.

2924. I cannot recount how often they have tried to rube me, and to make me their slave. . . . Aug. 24th 1748.

2936. Certain who were known to hold me in low esteem were sent to me by the deceitful. . . in order that they might disparage, and thus obscure, all the good and true things which I have written. The effect was that things which are of much worth seemed to me so trivial as to be quite valueless. . . . Aug. 26th 1748.

2937. In the other life the thoughts speak, consequently the interior man; as my thought has spoken during the whole time now for more than three years. . . . Aug. 26th 1748.

2938. For example: When I was persuaded that the Holy Spirit is the Third Person. . . I scarcely dared to think about the Holy Spirit, for there were very many who supposed themselves to be the Holy Spirit. But after I had become persuaded that the Lord alone is holy. . . I am no longer infested. . . . Aug. 26th 1748.

2946. These things in the presence of those who have been of the doctrine of this faith; but not in interior persuasion. . . . Aug. 27th 1748.

2951. Before my mind was opened, so that I could speak with Spirits. . . such proofs existed with me for a number of years, that I now wonder that I did not come into persuasion concerning the Lord's government by means of Spirits. Not only were there dreams, for several years, which informed me concerning those things which were being written, but there were also changes of state while I was writing; [and] a certain extraordinary light in the things which were being written. Afterwards, also, there were a number of visions with closed eyes; light was miraculously given; and Spirits

sensibly inflowed. It was as manifest to the sense as are the corporeal senses. Many times there were infestations in various ways by evil Spirits in temptations. Then, afterwards, while those things were being written to which evil Spirits were averse, I was [infested] so as almost to be obsessed with horror. Fiery lights were seen. Speech in the early morning. Besides many other things, until at last a Spirit addressed me in a few words. I was very much surprised that he perceived my thoughts; and afterwards wondered exceedingly when it was opened that I should converse with Spirits. . . . Aug. 27th 1748. I once perceived, after some months during which I had spoken with Spirits, that if I had been remitted into my original state, I could have fallen into the opinion that they had been phantasies.

2955. How my writings seem to be received by men. . . . There are five kinds of reception. 1. Those who wholly reject them. . . . 2. Those who receive them as scientifics. . . . 3. Those who receive them intellectually. . . . 4. Those who receive them persuasively, in that it penetrates to the amendment of their life: they occur to them in certain states, and make use of them. 5. Those who receive them with joy, and are confirmed. Aug. 27th 1748.

2957. That Spirits spoke through me, exactly as if they were I. . . Moreover, they have laughed through me.

2962. That the style of my writing is varied according to the Spirits who are associated with me. Aug. 28th 1748.

2990. It has several times happened to me that I judged no otherwise than that the Lord Himself was present and spoke. . . . But the case is this: it is the Lord who then appears through others, who. . . then suppose that they are the Lord. . . . Aug. 30th 1748.

2996. It is, I suppose, Mohammed and the Mohammedans who introduce these things into my thought. . . . and, unknown to me, lead my hand to write so.

3052. I perceive the reason why I could not be in angelic speech, namely, that my spirit is in the body, and Spirits put on all those things which belong to my corporeal memory. . . . Sep. 5th 1748.

3058. For nearly three years and a half (I have experienced these things, and) now write the same things before them, which no man could do unless he were together with Spirits. . . . At last they confessed for once that. . . I speak with Spirits. Sep. 5th 1748.

3094. A certain one asked why I speak with the evil; and it was given to reply, because they have the faculty of understanding, and I speak with that. . . . and consequently with the Lord. . . . In this way I was instructed that the faculty of understanding, in men and Spirits, is the Lord's. Sep. 7th 1748.

3157. On a Spirit who supposed that he was wholly I. Des.

3177. That all things in my preceding life have been governed by the Lord.

3179. When long in such thought, I was assailed with combat and discernment, etc. Sep. 16th 1748.

3216. There remains but little of life, with torment, such as I was once in.

[D.] 3217. It was granted to speak about certain things written and published by me, about the devil, in that he was created before the creation of the world . . . which were confirmed by the fact that it could have been written no otherwise, because the whole Christian world believes no otherwise . . .

3263^e. Thus did I follow the thoughts (of the Spirits of Mercury) when I wrote these things.

3296. I dreamed about my lost writings, and the fire-places in which they were burnt.

3317. For my respiration has been so formed by the Lord that I could respire inwardly, for a considerable time, without the aid of the external air . . . The respiration is so directed, unknown to me, in order that I can be with Spirits, and speak with them. ☉

3320. The respiration corresponds to the thought; for when, in early childhood, I wanted to hold my breath, while they were at prayers morning and evening; and also when I wanted the times of the respiration to agree with those of the heart, the understanding began almost as it were to vanish. Afterwards, also, when I was writing in imagination, I had observed that I held my respiration, as it were tacit. (See 3464, below.)

3332. When I fixed my look on a fly . . .

3338. A few days ago, when I was extracting the things I had written about spheres, because I was not in perception from a sphere, I did not then know what a sphere is, nor did the Spirits around me . . . I was then almost led to feel that such spheres have no existence; and was thus instructed how men perceive it . . .

3385^e. I am only in corporeal and natural things . . .

3417. When I was extracting the things observed in nos. 1719, 1720 . . . Sep. 30th 1748.

3423. These things on the way [from Amsterdam to London, to publish Vol. i. of the *Arcana*].

3434^e. Good Spirits want me to write 'much cold' . . .

3437. This Spirit wishes to retract the words which I have written in this paragraph.

3441. When his persuasion operated into me, the perceptions of truth and good were taken away, so that I could recur to the Knowledge of faith only as scientific. Oct. 2nd 1748. 3461.

3462^e. While I write these things, they acknowledge that they are such, and, being a little ashamed, recede.

3464^e. I was first accustomed to respire in this way in early childhood, when saying my morning and evening prayers; and also occasionally afterwards when I was examining the accordances of the lungs and the heart; and especially when I was writing from my mind the things which have been published. For a number of years I then observed, every now and then, that there was a tacit respiration, scarcely sensible, concerning which it was afterwards given [to reflect], and then to write. In this way, during a number of years, I have been introduced, from early childhood, into such respirations, most especially by means of intense speculations, in which the respiration is quiescent; in no other way is an intense speculation into truth possible. Afterwards,

when Heaven had been opened so that I spoke with Spirits, I breathed in this way inwardly quite imperceptibly for the space of an hour, with only so much air drawn in as to enable me to think. Thus have I been introduced by the Lord into interior respirations.

—³. Casually also in sleep I have observed that once and again when I was falling asleep, respiration was almost taken away from me, so that I woke up and caught my breath. While I am not observing anything of the kind, and am writing, and thinking, [I am not aware] that my respiration has come to a stand, unless I reflect upon it. This I may say has happened innumerable times. . . The design of this is that every state, and also every sphere, and thus every Society, even the most interior ones, might have in me a suitable respiration, to which I am applied without reflection . . .

3473. I spoke with Spirits to the effect that I ought to write so that men may understand and perceive; for if I were to write according to the understanding and perception of Spirits and Angels, it would be so obscure to man that he would see scarcely anything . . . Oct. 4th 1748.

3476^e. This has been written in the presence of the Angels, thus with—*apud*—the Angels.

3482. I was kept by them in that phantasy . . . but was delivered from it by the Lord by this: that I thought about infinite space as not being space outside the universe . . . I was afterwards led by the Lord Himself into some perception of forms . . .

3489. They said that I was unclean . . .

3520. When I entered St. Paul's Cathedral, it was suddenly said to me . . .

—². The Dutch [Spirits] around me injected a sphere of incredulity . . .

3530^e. These things in the presence of Spirits. 3781. 3887. 4015.

3573. There was something forgotten . . . and when I was on the point of recalling it, evil Spirits snatched it away . . .

3578^e. [I have been instructed] concerning these things which have been written, both by means of ideas of interior thought, and by speech communicated to me. Oct. 15th 1748.

3584. For there is a continual endeavour and thought of evil Spirits and Genii as to how they can murder me . . .

3605. I also observed that when I have been for some time in one room, it has become familiar, so that I could have my ideas better with me there than when in another room, or place. Thus yesterday, when I removed into the room next the one in which I have been accustomed to write, a quiet prevailed among the Spirits, as if they did not know where I was. (This shows that) they want to have the idea of place adjoined . . . Oct. 17th 1748. 3608.

3609. The case was the same when I put on a garment different from that which I had worn for several months: I then seemed to them so much like another person, that they scarcely knew me. Oct. 18th 1748.

3615^e. These things in the presence of angelic Spirits. Oct. 19th 1748.

3616. When **I** was writing about Spirits who are unaware that there is an internal man, by means of Knowledge communicated to **me**, and presently when **I** spoke with Spirits, (**I** said that . . .)

3623. **I** can attest that there have never been denied **me** . . . not only the pleasures of the body and senses, as to others who live, but there have been granted **me** delights of life, and happinesses, such as **I** suppose have been granted to no others in the whole Earth; and which are greater and more exquisite than any mortal could imagine, or believe possible. Oct. 20th 1748.

3624. On the reflections of thought. . . Whenever it has been granted **me** to think about my little garden; about him who has it; about my being called home; about money matters; about the state of mind of my acquaintances; about those persons who are in my house and their character; about the things which are to be written, as to how they will be received by men, and that they will not be understood; about other garments which must be procured; and many other such things—when **I** have been kept long in this reflection, the Spirits have at once injected uncomfortable, troublesome, and evil things, together with confirmations and cupidities. And **I** observed that when **I** had not been in thought about such things for months and years, **I** had no care about them, and still less did they introduce anything troublesome.

3627. Spirits have sometimes followed my image about in another city, knowing no otherwise than that **I** was there. Ex.

3630. How curious Spirits are, may appear from this: that many Societies of Spirits have sent Subjects to **me**, and have very solicitously inquired what that flaming appearance meant. . . So that **I** perceived myself to be in the company of a multitude, who had perceived (it). Oct. 21st 1748.

3631. It was shown in various ways that the speech and thought of the interior Spirits could not reach **me** without Subjects. . .

3653. **I** was in the street and saw knives, and by an induced phantasy, the evil Spirits cut my throat. . . Oct. 22nd 1748.

3753. There were two small white cups . . . and some Spirits wanted **me** to use the one, and some the other. (Continued under SPIRIT.)

3788. These are things which **I** have learned by the living experiences of several years. . .

3812^e. **I** do not yet know this for certain. 3886. 4024. 4025. 4396. 4500^e.

3847. (They made it a matter of conscience) that **I** should eat and buy in a certain place, because they were well-disposed people.

3849. Those above the head resisted my writing this. . .

3851. When **I** went to bed, the deceitful Spirits above the head took counsel how to destroy **me** . . . They raised **me** up among themselves by phantasy, so that **I** was surrounded by them; and therefore the dragon and the filthy Jerusalem appeared far below **me** . . . But **I** lay safe, fearing nothing, and merely reflected upon

what they were perpetrating. . . Nov. 4th 1748. 3966.

3871. **I** have been infested during the whole night . . . so that the Spirits began to despair as to whether **I** could be delivered; they said that **I** had been protected by the Lord through the whole night.

3881. **I** was instructed by the Angels, through Spirits, that they were the inhabitants of Mars. . .

—². **I** now perceive that. . .

3883. **I** have perceived that **I** can speak by such things, so that others cannot understand.

3884^e. (This) is understood by the Angels, and thus is insinuated into my thought.

3893. So that there are continual influxes of evils from the Spirits around **me**; and therefore if **I** were not protected by the Lord, **I** should perish at any instant; and so would all the men of this Earth. Nov. 6th 1748.

3894. **I** have observed that when the dung of horses was seen, certain Spirits could not endure the sphere thence arising. . . So when **I** ate butter on bread, certain Spirits. . . were so indignant that they tried to do evil to my tongue. . . In like manner one teacup pleased better than another. . . And so in many other things which **I** have eaten and drunk, as milk. Ex.

3904. Into this state (of obscurity and ignorance) **I** was myself reduced, before it was granted **me** to speak with Spirits and Angels. It was thus granted to comfort him. . .

3909. Other Spirits. . . partly to abstract themselves from thinking about the things which **I** have written. . .

3919. The angelic Spirits, being indignant, said that **I** should be cast out of Heaven if **I** were in such an opinion. **I** was then instructed that truth can never come forth with man so as to be his Own. . .

3957. **I** observed that these (Spirits of the ear), differently from others, change their position as the man does his ear. When, in bed, **I** turned my right ear upwards, they were above, to the right, rather high up, and spoke from thence; but when **I** turned my right ear to the pillow, they were heard as if in the pillow, and below it. They complained that **I** should thus invert myself.

3963. The Spirits with **me** have been as if they were in the world, and not as they are with other men. (Fully quoted under SPIRIT.) For the state with **me** has been so ordered by the Lord, that **I** could be possessed by Spirits, and still they could not injure **me** at all. Others who have been obsessed were not then in their right mind, while **I** am exactly like myself. At the very first **I** was in company as previously, without the least observable difference; and so for several years. Nov. 13th 1748.

3972^e. This was perceived.

3975. In a state between wakefulness and sleep **I** manifestly perceived that. . .

3990. (If there were any Angels who do not acknowledge the Lord) the evil Spirits could have shown them

within so long a time, which is three years and a half. Nov. 18th 1748.

[D.] 3992. I have been infested all night by evil and cruel Spirits . . .

3994. I do not know whether . . . But I now perceive . . .

3997. (Anxiety of Sirens when I wrote about them.) 3999.

4000. As the Spirits objected, keeping me in obscurity . . .

4002. I have been infested by Spirits as to how the influx of the Lord's life can be possible in each and all things of man . . . and was held in these things by the Spirits until I was wearied out, nor could I be set free . . . 4019.

4010. It is better to be ignorant of all things, and simply to believe that the Lord's life inflows into each and all things . . . For if men desired to know, they would launch out into a boundless field; as, for instance, when I merely wanted to know how the actions of the muscles are circumstanced representatively to the ideas of the thoughts, and the endeavours and derivative forces of the will, I then for many years laboured first to know the applications of the lungs to each single thing; then the connection and disposition of all the muscles, of the motor fibres, and of the nervous fibres; how the actions of the brains present themselves in their flux . . . and yet the action does not come forth according to these things; to explore all which was the labour of many years, and yet the generals were scarcely known. And therefore it is better merely to know that the will inflows . . . Nov. 20th 1748. These things were thought with Spirits, through the Spirits from the Angels.

4024, 6. On a bath. . . Through the whole night I was in a dream about material and corporeal things . . . and on awaking from time to time, I heard angelic choirs descending one after another . . . and I perceived that there were some who were infesting me, and that the angelic choirs were sent by the Lord to ward off the endeavours of the evil . . .

4034. I observed now, as above . . . that evil Spirits are kept in speaking those things which are to be observed by me, but that they are unaware of it. . . A perception was also then given as to what was to be observed . . . Some of the evil Spirits wanted to abstain from speaking . . . From which it was evident that the things also which I have learned through evil Spirits, I have learned from the Lord alone, although the Spirits spoke. It is otherwise when good Spirits have spoken: they have openly said how the case is. Nov. 22nd 1748.

4088. After these things were written, I perceived that the Societies around me reasoned about it . . . (causing a dull pain in my brain). . . I had perceived many years before, that when I was in an obscure idea, such a dull pain affected my head. Nov. 27th 1748.

4093. When I folded my hands, I had a perception as if it were not I who had folded them, but another. It was a certain one who said that he had altogether felt

himself folding the hands, instead of me . . . Nov. 28th 1748.

4095. While writing about the influx of the Lord's life and of His Providence in the smallest particulars, I perceived more clearly than at any other time . . . that the case is entirely so . . .

4102. The Spirits around me kept up unceasing talk all night, and reasoning, so that I was repeatedly awakened. . .

4109. An experience that evil was not with me. Dec. 1st 1748.

4114a². With men to whom it has not been opened that they can speak with Spirits, such Spirits are applied as are of a nearly like persuasion . . . It is different with me, in order that I may know the qualities of Spirits.

4123. There are Spirits who do not want anything to be said about the things which have been revealed [through me]; but it was said to them that they are in the place of miracles: and that without them men would not know the nature of the book: they would not buy it, read it, understand it, be affected with it, or believe it . . . nor would they want to hear anything about the interior things of the Word . . . Dec. 9th 1748.

4128. See SPEAK, here. 4821.

4133. That the things written by me would appear to be hypothetical, with blemishes, because confirmed by parallel passages. (Rep.) But still it ought so to be done, on account of the present state of the world.

4134. Jan. 9th 1749.

4142. (Dream about my garden in Stockholm.)

4143. It happened that when I was taking certain words from my collection, to insert them in the things which were being written, and took from them a single word which was not in my memory, there took place a change of the Spirits. Other Spirits succeeded, and the others complained much . . . that in consequence they could not be present, but were driven away, because something foreign had occurred to me. The reason was, that Spirits had succeeded who indulge in words . . . while the former do so solely in thoughts. Further ex. Feb. 17th 1749.

4146. It was sometimes shown in sleep that the Spiritual Angels spoke together about this: that truths had not been written by me, or similar other things, and then I have seemed to myself in my sleep to scortate . . .

4149. When angelic Spirits have spoken about this: that it was not a true internal sense which I had written in those days, or in that day; it was granted them to inspect whether it was true. They then made an examination deeply . . . in a certain place on the left side of my head. Ex.

4159. In that state I saw and touched a Spirit exactly as in a state of wakefulness . . . not to mention that I have seen them more than a thousand times . . . their faces, bodies, represented as in the light of day; and also in their abodes. March 5th 1749.

4165. I have often experienced that I have been withheld, and as it were carried up, that is, towards interior

things, thus into the company of the good; and have been in this way withheld from evil Spirits: and I have perceived and felt that if I were let go a little, evil Spirits would have inundated me with their persuasions and principles of falsity and evil. . . . Thur. Mar. 9th 1749.

4179. Through the whole night there were many of my acquaintances around me, and I slept, and was with them in my sleep under the appearance of different persons. When I awoke they were detected as being those with whom I had spoken. I dreamed twice that I came to a temple which had been rent asunder. Des. The dream signified the character at this day of that magnificent Temple of the Lord, His Word. . . . Sun. Mar. 26th 1749.

4181. My maternal ancestors told me that they have elegant abodes where they are, and which they were not able to show me, lest other Spirits should get an idea of them. . . .

4182. They said that my father, in the life of the body, was often absent, they knew not where, and that he always returned in delight. From this I perceived that he was sent by the Lord to various uses among men. . . . because his delight consisted in an active life.

4191. I dreamed that my father, in life, fell into the water. . . . and that I bore him up. . . . When I awoke, the Spirits said that they had been speaking together about the things I had written from the Word. The Word with me had previously been represented by my father, in life. Sat. April 1st 1749.

4219. There was shown me the Moon shining, and surrounded by a number of little moons shining in the same way. The light was as it were solar. . . . I was informed that the Lord so appears to the spiritual Angels; but to the celestial Angels as a Sun. . . . April 14th 1749.

4222. It was given me to perceive that. . . . 4223. 4252. 4256.

4225. For several days I have been with those who desire to possess men. . . . Some of them wanted to possess me with all force; but I was preserved by the Lord. . . . April 16th 1749.

4227. From the fact that I had said that charity saves, (the solifidian Spirits) have infested me the whole night; for they are tenacious of revenge.

4228. In the morning I spoke with them, and they said that I am nothing, because I am carried into thinking and speaking all things. . . . which many have plainly perceived, for I have been so for four years, so that I have thought and spoken nothing from myself. . . . April 21st 1749.

4232. Whenever I have plainly observed that I had been translated into other Societies, and that I had receded from those in which I had been before. . . . it has appeared like a transmigration or removal downwards, to the left, to the right, or upwards. I have then spoken with the Spirits with whom I had previously been, as being more remote, at which they have complained; and then with those to whom I had approached; thus through Societies in order even to

that one to which it has pleased the Lord [that I should come]. April 23rd 1749.

4234. I have been with these Spirits this night, and have slept there. . . .

4243. When (the Societies of friendship) came above me, as soon as I was reading something in those things which have been written in Genesis, all delight and the derivative life were taken away from me. . . . 4248.

4250. In sleep by night. . . . I have been brought into a state of interior wakefulness, which was such that I knew no otherwise than that I was awake. . . . They said that. . . . Abraham was reduced to this state when he saw the Angels. . . .

—e. When awakened in a manner different from usual, I have also seen Spirits, which has very often happened.

4266e. I have spoken with the Angels about the same things, by whom it was shown and confirmed. May 8th 1749.

4285. Led by the Angels, I have thought in myself about a certain evil which has happened to me, and which the Spirits, almost unanimously, derived into me. . . . I knew that I am not one whit led by myself, but am led to evil by evil Spirits, and to good by the Lord through the Angels. . . . Many Societies. . . . have said to me that it was they who had so thought, willed, did, and inflowed. . . . May 28th 1749.

4292. The Angels have their habitations. . . . I have been there. . . .

4297e. This was said by the Angels. June 4th 1749.

4333. I have many times observed that with me the organs of thought have been disposed, and the Spirits have spoken according to that disposition. . . . July 25th 1749.

4348e. These (hypocrites) were present when I was reading those things which have been written concerning the Word, and printed. They took away all delight, and induced contempt. . . .

4369. I was surrounded by diabolical Genii. . . . Tu. Aug. 22nd 1749.

4375. There was a certain one known to me, and to whom I had rendered greater service than others had ever done, and who had always looked at me as a friend. He was with me for months, and continually thought evil, and studied how to torture me. . . . He was told that I had performed works of friendship. . . . but it was as nothing. . . . Aug. 24th 1749.

4379. On awaking I saw around me innumerable serpents and vipers. . . . who were evil Spirits inspected by Angels. At another time a great many evil Spirits have been seen around me as wandering stars. . . . But still I was protected by the Lord. . . . Tu. Aug. 29th 1749.

4390. Before it was open to me that I should speak with Spirits, I was in the opinion that no Spirit or Angel could possibly understand and perceive my thoughts. . . . It happened that once a Spirit knew what I was thinking, for he said a few words to me, at which I was amazed. . . .

4392e. This has been illustrated by many examples, and confirmed by the Angels.

[D.] 4394. I spoke with the Angels about the Lord's Passion . . .

4398. I have been in a so-called waking sleep . . .

4412. I have spoken with Paul more than with others . . .

4422. In what way many will receive that which is written through me. Ex.

4433. I spoke with the Angels cogitatively . . .

4437. The quality of the state of Souls after death . . . has been shown me by a dream . . .

— For with me the spirit acts more separately from the body than with others.

4448. Sirens have been with me for an entire year . . . 4473. 4477. 4496. 4518. 4552.

4470. A Subject of the Jesuits infested me (two) days . . .

4489. I perceived repugnances against the truths of faith, not knowing that they were from him . . .

4506. I was let into a state such that I viewed the magicians and profane ones outside of me . . .

4530. There was a certain woman who . . . supposed that I wanted to marry her . . . and was afterwards seized with such hatred that she thought of murdering me (Sara Hesselia). She died shortly afterwards—before it had been opened to me that I spoke with Spirits—and it happened that I desired to kill myself with a knife, and this cupidity so increased that I hid the knife in my desk . . . It has now been disclosed that it was that woman—her Spirit—who was excited whenever I saw the knife . . .

D. Min. 4598. Twice have I been in speech almost like that of angelic Spirits, when in as it were a half wakeful state . . .

4658. (Pains caused in me by Spirits.) 4659.

4670. I have been several times in (the light of persuasion). Ex.

4677. All desire to write, etc., was taken away from me by these Spirits.

4681. I was in a celestial idea . . .

4685. In the morning I was in company with many who . . .

4686. There have been Spirits with me . . . neither very good nor very evil. They were able to inflow into the affections of writing about those things which concern the internal sense of the Word . . . When they separated themselves . . . they so dulled my thoughts that I could scarcely think . . . An evil Spirit observed this, and by such things harassed me exceedingly . . .

4693^e. (A shouting sound) occurred to me several times while I was asleep. Ex.

4695. When they saw that all things inflowed with me . . .

4698. Through a whole night, while I was asleep, I was tormented in Hell, in order that I might know the nature of the state there. Des.

4716. When I wrote such things as (the Societies of friendship) were not delighted with, they removed

themselves, and thus all delight fled away . . . and then evil Spirits and Genii succeeded . . . Hence also I experienced sadness, so that I was sometimes as it were in Hell.

4772. When Jacob Benzelius perceived that I was in Heaven, in a certain Society there, he wanted to infest me as before . . .

4773. Polhem died on Monday. [Aug. 31st 1751.] He spoke with me on Thursday, and when I was invited to the funeral he saw the coffin, and those who were there . . .

4810. In a dream I saw a virgin . . . When I awoke I spoke to her.

4831. In a dream I saw the Lord, with the face and form which He had in the world. Des. . . When I awoke I saw Him obscurely; and it was said that such had been His appearance. In a word, He was filled with Heaven and the Divine. In the night between Nov. 18th and 19th 1751.

D. 4547. It is not granted to know (this).

4548. There are those who live not for any use, but for themselves . . . They correspond to obstructions of the brain . . . I was obstructed for a whole night by them . . . and was as if I should die, unless I had been delivered by the Lord.

4550. A certain one appeared . . . and I had a perception as if it were Wolff . . . Jan. 11th 1752.

4554. I was conducted in a dream . . . into a certain small city . . .

4564. Silfwerström . . . saw, through my eyes, his bier and coffin, the funeral, and those there . . .

4566. Several times, in sleep, I have been conducted through various places of Hell . . .

4567a. Several times, in sleep, there have appeared to me representatives attended with perception . . . and I then plainly understood what I was thinking and speaking; but as soon as I awoke I could not know what it was . . .

4569. I was once brought into [a state of] compulsion . . .

4573^e. This appeared to me Aug. 5th and 6th 1752.

4574^e. During two days I have seen many thousands thus swallowed into their new Hell.

4575. When I was in bed and asleep, I was let by the Lord into a state of vision such as I had not been in before. I was in a waking vision. Des. 4663, Des.

4576. I afterwards . . . roamed the streets of the city, not in dream, but in spirit among the Spirits . . . and spoke with two, and so I returned into the world.

4578. Afterwards, when I was in the body, I spoke with them . . .

4618^e. I know (this) from an eight to nine years almost continual consort with Spirits and Angels.

4627¹². It was once granted me in the twilight by means of sensuous lumen to see Spirits who were in that lumen . . .

4629^e. I have been let into that sensuous lumen, and as often as I came thither, there inflowed what is evil and false . . .

4633. There were two who grievously attacked me in my sleep . . . 4634.

4647. I was conducted through a Hell . . . where were those who had been in faith separated . . . and, while being conducted through it, I was withheld from all thought, and was thus protected . . . This is the Hell which is represented by 'the Sea Suph.'

4670. I spoke with those who are in the Third Heaven, and whom it was granted me partly to understand, because an Angel was then with me . . . 4671.

4704. See CHARLES XII. here. 4763.

4711. I was in the state in which Spirits are, and was wholly like them, with a human body, and human senses, in a chamber . . . Books also appeared, and I looked into one which was written with letters like the ancient Hebrew . . . I said that I am in the world, and yet at the same time in the other life. I touched one of them, and he felt it, and I said that in man there is a man who lives after death. As he believed this, he appeared wholly present; but the rest vanished . . . and I heard afterwards that it was because they did not believe what I said.

4715. Whenever I touched the fire-tongs I perceived an impulse from these Spirits as if they would smite the Lord with them . . .

4726. Two or three times I have been let into the state in which Spirits are, so that I was a Spirit with Spirits, and thus devoid of an earthly body; and I was then together with Spirits, and spoke with them, saw them, and examined how far their life differs from that of man. They had a like face, a like body, and like clothing. I have spoken with them about this matter, and have told them that I am a man in the world, and at the same time a Spirit among Spirits . . . I have seen their habitations, cities, and streets . . .

4740. Frederick Gyllenborg attacked me in my sleep. Des.

4765. See MEMORY, here.

4773. On a new Church.—I was conducted, in waking vision, through several regions . . . (Fully quoted under NEW CHURCH.)

4784. I was conducted, in waking vision, and passed through the Hell of those who . . .

4813. (Visions in my sleep.) 4834. 4841. 4853.

4819. It was granted me to chat in a certain manner with the celestials. Ex. . . They said that they perceive whether anyone will come to me that day . . .

4820. When I was writing, and was in a certain intermediate celestial perception . . .

—°. Hence it is that in the writing the hand has been circumstanced according to the affection or obscurity of the lower mind with me.

4846°. These things have been written by influx from Heaven, from the wisdom of the Angels there.

4852. I was kept in such thought as that in which are those who are in what is sensuous . . .

4869. Spirits can commit their speech to paper. . . I have often seen such writings, and could read them, but not understand them. (See below, at 5102°.)

4872. I have been carried down, but in sleep, to the lower parts, where are the worst of the devils . . .

4894. My sight was opened, and I was borne away to see the Heavens, which was done by an elevation out of the state in which I was. When I had been elevated, it was granted me to see the Sun at the right, where there was a great and wide tract; mountains appeared, one next another. (A long description follows, the particulars of which seem to indicate that it was the imaginary Heavens which were thus seen.) See 4907. 4924. 4925. 4930. 4944.

4920. I was brought into a Hell which is under the feet. (Its scenery des.)

4925. (Swedenborg begins to witness the Last Judgment.)

4938. I was in a place of worship (in the other life) and heard the preacher, but with averted face, because I have the habit of thinking about the Things which are being preached; nor was I then led by the Lord to inspire affection into every doctrinal thing, provided it is from good, which, however, was the case afterwards. I afterwards spoke with them, and it was granted to say that . . . 4941. See also 5972.

4991. (A sorceress from India) was with me for many weeks . . .

5016. See LONDON, here.

5017, 8. In sleep I wandered through a certain city there (Amsterdam) . . . When I had said this, I awoke. I (then) spoke with some in the city . . .

5044. These and many other things were prepared by (the Swedish Spirits) while I slept, and when I awoke I was so bound by them that I almost came into despair; but after some hours the bonds were loosed . . .

5059°. Such are they who induced a penetrating pain in my left eye, even to lamentation.

5075. I have been sent among the Genii. Des.

5082. See LAST JUDGMENT, here. 5210-5213. etc. etc.

5099. Count Brahe was decapitated at 10 a.m. [July 23rd 1756], and was seen, and spoke with me at 10 p.m. thus twelve hours afterwards; and then almost continuously for several days. After two days he began to return to his former state of life, which was to love worldly things; and after three days he became as he had been previously in the world, and was carried into the evils which he had imbued in the world.

5102°. I have seen papers and letters in (spiritual) language, which I could read, but understand nothing, unless I was in the spirit separated from the body. 5561. 5579.

5103. Pain in my teeth caused by hypocrites, which lasted some hours, so that I complained . . .

5116. I have been introduced by the Lord among the celestials. Des. 5126.

5144. On the frigid zones in the other life . . . In a nocturnal vision, or dream, I was in places where I saw nothing but ice outside the houses, and linen

things within them . . . Having awaked, I spoke with those who are there . . .

[D.] 5161. Frederick Gyllenborg . . . was such that he could retard my thoughts, and take away the influx from Heaven; inasmuch that I could not write the things which were to be written . . .

5179. I have been carried by the Lord to the left, which lasted an hour, and at last arrived at a certain mountain where all were naked . . . and I spoke with them at a distance . . . De Conj. 68.

5272. (Swedenborg taken to witness the events of the Last Judgment.) 5277. 5309. 5364. 5452. 5465. 5516.

5366^e. This was done Jan. 9th 1757.

5464^o. It has been granted me to perceive when I am in proprium, and when I am not in proprium; and, when in proprium, I have no power, and therefore I have been withdrawn from it by the Lord as much as possible.

5492. I spoke with Erland Broman on the third day after death.

5540. I was in a sorrowful state . . . and I heard that a vast number had been sent down from Heaven towards the lower parts . . . They were those who had rejoiced at having the heavenly doctrine . . . but as soon as they had heard that . . . the things contained in it are not only to be known and acknowledged, but . . . must also be willed and done . . . they had all rejected it. Hence my sadness.

5579. It was said to me from Heaven that . . .

5586^d. These things have been written in the presence of a Spirit who had no natural ideas, but spoke solely from the interior memory . . . and therefore I could not describe these things from thought; he hindered me thereby.

5587. For there is such a Celestial with me.

5594. I have often spoken with Angels and others by the tacit speech of ideas . . .

5619. I know many things about Abraham; but it is not yet time to divulge them all.

5734^e. I have been commanded to say these things openly.

5778^o. When Spirits and Genii have spoken together in their own language, I heard nothing of what they said; but only when they have spoken with me . . .

5789. I have seen such Societies in very lofty places, where I supposed that they were Angels of Heaven . . . when yet they were such (devils).

5807. I have long laboured in my breast through the influx from the Christian world. Des.

5809. I was then separated from those who are in the Christian world who were on the left; and was led by the Lord to the gentiles . . .

5810. I was afterwards led to those who had been of the Ancient Churches . . . and afterwards to the Most Ancients, who are in the acknowledgment of the Divine and of Divine things exactly as they are revealed to me. They examined them, and they coincided.

5827. Those in faith alone persecuted me. Des.

5841. I spoke with the last Pope . . . for some days . . . May 21st to 25th 1758.

5908. (The works of Swedenborg in the Spiritual World.)

5931. I have heard that many have looked into the books concerning Heaven and Hell, etc. and yet have not been pleased with them . . . and when I wondered at it there were brought many of various life now in the Christian world; some who do not care for such things; some who care but little; some who frequent places of worship merely from habit; and some of various other kinds, and it was found that there are very few who receive anything which is from Heaven; and that many nauseate and reject such things; thus that such is the character of the men in the Church at this day.

5943. (When the Angels used this kind of speech) I, because I was in the Natural, did not hear the words; but I perceived the affections which they uttered in the words.

5947. It was granted me also to hear (the singing of a psalm in their temple on earth - in Abyssinia). S. 108.

5949. I saw the Czar Peter, and spoke with him in a dream . . . He said that everything belonging to his subjects was his . . . but I contradicted him . . .

5976. (Attempts of evil Spirits to kill me.) 5983. 5989^o. 5995. 6101^o.

5980. On the king of France. Dec. 13th 1759.

5990. The organist with whom I lived was also infested by them . . .

5997. I have written in the Explication on the Apocalypse some things which are of interior intelligence . . . and a certain wife who lived in the inn . . . and with whom I spoke when on a journey, being in simple faith from the heart, understood all things clearly; whereas a learned man there did not, nay, could not, understand them.

6009. On Aug. 15th 1761, in the early morning, there appeared to me an elegant chariot in which was . . . also Ulrica Eleonora. Des.

6012. By which there was communication effected with the Society in which I am.

6019. When I was in a state of the spirit by night, I was led by a companion to a certain house . . . (Here follows an account of an interview with Charles xi. and his queen, and their son Charles xii.)

6018. On garments and their correspondence. . . I have perceived that when I was naked I communicated with those who were of the Celestial Kingdom; and that when I lay in a nightshirt I communicated with those who are of the Spiritual Kingdom. E. 951^r.

6067. I was in bed and slept sweetly . . . and when I awoke there were Chinese above me . . .

6101^o. It is not my work, but the Lord's, who wished to reveal the nature of Heaven and Hell, and the nature of man after death, and concerning the Last Judgment, and also that theological things do not

transcend [the understanding] . . . I told them also that this is the man-child which the woman brought forth . . .

6108. A remarkable change has been effected in the Spiritual World. There have been congregated together for the most part those in faith alone, both above and at the side and below me, and an opportunity was granted them of inflowing into my brain, whence I came into such a state that I could not lift up my head, and this for three days and a half, and I appeared to those in the city which they had called, Jerusalem as if I were dead in the street . . .

A. 5. By the Divine mercy of the Lord it has been granted me now for some years to be constantly and continuously in the company of Spirits and Angels, hearing them speak, and speaking with them in turn. In this way it has been given me to hear and see the stupendous things which are in the other life, and which have never come to the Knowledge of any man, and not into his idea. I have been instructed there in regard to the different kinds of Spirits; the state of Souls after death; Hell, or the lamentable state of the unfaithful; Heaven, or the blessed state of the faithful; and especially concerning the doctrine of faith which is acknowledged in the universal Heaven.

59°. That this is so I can assert with certainty, because I have been now for some years with Spirits in the other life, although at the same time in the body, and have been surrounded by the evil, even by the worst, and sometimes by thousands of them, who were permitted to pour forth their poisons and to infest me in every way they could; and yet they were not able to hurt the least hair of my head, so well protected have I been by the Lord. By the experience of these many years I have been thoroughly instructed about the nature of the World of Spirits, and also of the combat which they who are being regenerated must endure . . .

65. Certain ones were taken up into the first court of Heaven when I was reading the Word; and from thence spoke with me (about what they saw in the Word).

67. As . . . it has been given me to know the internal sense of the Word . . . it is permitted me to disclose the things which I have heard and seen now for some years, during which it has been granted me to be in the company of Spirits and Angels.

68. Many will say that no one can speak with Spirits and Angels . . . and that it is phantasy . . . but I am not deterred; for I have seen, I have heard, I have felt.

70. In order that I might know that men live after death, it has been granted me to speak and to be in company with many who had not been known to me in the life of their body; and this not merely for a day or a week, but for months, and almost a year, speaking and having intercourse with them just as in the world.

150°. During a period of several years it has been granted me to know how the case is with respect to man's proprium, namely, that I have not thought

a whit from myself; and it has been granted me manifestly to perceive that every idea of thought inflowed . . .

168-180. (The experience of Swedenborg while passing experimentally through the process of resuscitation from the dead. Fully des.) H.449.

227°. It has been granted me to feel the combats (between Angels and evil Spirits) thousands and thousands of times—almost continually for some years . . .

322. Spirits have talked with me for some years almost continually.

447. A certain recent Spirit spoke to me . . . It was granted me to tell him that he was now a Spirit, as he might know from his being over my head . . .

545. In order that I might know what Heaven and heavenly joy are, it has been granted me by the Lord, frequently and for a long time, to perceive the delights of heavenly joys. Des. H.413.

546. In order that I might know how the case is with those who desire to be in Heaven and are not such that they can be there, when I was in some heavenly Society an Angel appeared to me as an infant . . . whence it was given me to know that I was in some Society where there was charity . . .

699. In order that I might see the torment of those who are in Hell, and also the vastation of those who are in the Lower Earth, I have been some times let down thither. To be let down into Hell . . . is a being let into some infernal Society, the man remaining in the same place. . . I plainly perceived that a kind of column surrounded me. . . It was formed of angelic Spirits, so that I might be let down safely to the unhappy. While there, I heard miserable lamentations . . . and I was permitted to speak to those wretched ones . . . and to console them. D.228.

814. Certain Genii . . . sent forth thence in order that I might know their quality, so infected the atmosphere . . . as to cause me to vomit.

816. One came to me . . . stealthily behind . . . and I felt as it were a stab through the heart. (Fully quoted under D.1864.)

824°. I have smelled this stench in the World of Spirits, and almost fell into a swoon from the effect of it.

953. I have been led through some abodes of the First Heaven, whence it was granted me to see afar off a great sea heaving with billows . . .

959. I was awakened one night out of sleep, and heard Spirits around me who wanted to ensnare me in my sleep; and, presently falling asleep again, I had a sad dream. Ex.

968. The devil does no harm to those whom the Lord protects . . . as it has been granted me to know by much astounding experience, so that at last I have no fear of even the worst of the infernal crew. (The reasons why) I spoke with them, stated.

994°. It has been granted me to see by internal sight the things in the other life more clearly than I see the things in the world.

[A.] 1114. It has been granted me to speak not only with those whom I had known when they lived in the body, but also with those of especial note in the Word; and also with those who had been of the Most Ancient Church . . . and with some who had been of the Churches after that, in order that I might know that by the names in the first chapters of Genesis only Churches are meant; and that I might know what was the character of the men of the Churches of that time.

1121. I have been instructed by the sons of the Most Ancient Church concerning the state of their perception . . . 1122. 1384.

1123. I have spoken with the third generation of the Most Ancient Church . . .

1124. There were with me some of the posterity which lived before the Flood, not of those who perished . . .

1125. It was also granted me to speak with those of the Church called 'Enos' . . .

1126. There appeared to me a narrow room . . . and a tall man clothed in an intense white, (which) signified those called 'Noah' . . .

1127. It was granted me to speak with those . . . called 'Shem' . . .

1265. At some height above the head there were many who were inflowing into my thoughts, and holding them as it were bound, so that I was very much in obscurity. . . It was said that they were of those who lived before the Flood, but not of those called 'Nephilim' . . .

1268. I was conducted, guarded, towards that misty rock. To be led to such is not to be led from place to place, but is effected by means of intermediate Societies . . . the man remaining in the same place; and yet it appears to him as a letting down. . . I spoke with them about their persuasions . . .

1269. What these things signified, was not disclosed to me.

1270. Some (of the Antediluvians) were let out of that Hell; but the Lord made such disposition by means of intermediate Spirits and Angels that they could do me no harm. . . They appeared above on the left, so that from there . . . they might inflow into me. I was told that they were permitted to inflow into the right side of the head . . . but not at all into the left, for in that case I should be destroyed. Ex. . . When they began to inflow I fell asleep; and while I slept they inflowed by means of cupidities, and that with such violence that if awake I could not have resisted them. In my sleep I was sensible of their vehemence . . . they tried to kill me by their suffocating afflatus. . . I awoke, and saw that they were near me; and they (then) fled to their own place above, and inflowed from thence. 1271. D. 3364. 3585.

1273^e. I in like manner have been conducted through (the angelic Societies), and those there have spoken with me, in order that I might know how the case is . . .

1275. I have been in a Society where there was tranquillity . . . When I was translated thither, the Spirits

around me appeared to be removed, and to be seen below me; and yet it was granted me to hear them speaking.

1368^e. That the worship (of those called 'Ur of the Chaldees') was such, it has been granted me to be instructed by themselves.

1376. I have often spoken with Spirits about the idea of place and of distance among them . . .

1378. I have been informed, both by speech with Angels, and by living experience, that . . .

1398. There were many Spirits around me who were not good. An Angel came, and I saw that the Spirits could not endure his presence . . .

1505. I have been informed . . . 1517. 1627. 1633. 2124. 6477^e.

1506. A certain Spirit who had been known to me, appeared . . . 1507.

1509^e. The effect of the sphere (of these Spirits) was to take from me the power of close application, and to make it so irksome for me to act and think in serious matters, true and good, that at last I scarcely knew what to do.

1511. It has been made known to me by much experience . . . that Spirits who are in falsities inflow into the thought, and induce a persuasion just as if falsity were truth . . . and this from their sphere. In like manner Genii . . . inflow into the will, and produce an effect altogether as if evil were good . . . The influx of the Spirits of both kinds it has been given me to perceive manifestly a thousand times . . . and how Angels from the Lord removed them . . .

1516. I have spoken with Spirits about the sense of taste . . .

1522. I have so often seen the light in which Spirits and Angels live, that I have ceased to wonder . . . 1526^e.

1523. That I might know the nature of the light, I have many times been conducted into the abodes where good Spirits and angelic Spirits dwell . . . 1525.

1526. I have been withdrawn from the ideas of particulars, or those of the body, so that I might be kept in spiritual ideas. There then appeared a vivid glow of diamond light . . . and, while I was kept in it, I perceived particulars as it were below me . . .

1531. In order that I might be confirmed in the fact that the Lord appears . . . as a Sun and Moon, my interior sight was . . . so far opened that I plainly saw the Moon shining . . . But it has not been granted me to see the Sun.

1533. Of the innumerable things which appear in the other life, I, before my sight was opened, could scarcely form any other idea than others do: that there could be no light, etc. there.

1622. That I might not be in doubt about it, I was conducted to the region where those are who live a paradisaical life, and I saw it . . .

1624. I saw the form of a certain larger rainbow, in order that I might know what they are in their least forms . . .

1627. Besides cities and palaces, it has sometimes been granted me to see their decorations . . .

1628. All the Angels have their own dwellings . . . which are magnificent. I have been there . . .

1632. I have spoken with Angels concerning representatives . . .

1634. As it has been granted me to hold converse with Spirits and Angels almost continually for some years, and to be in companionship with them as one of themselves, I may relate what it has been granted me to learn about their speech with one another.

1635. See SPEAK, here. 1637. 1638. 1639. 1640. 1649. 1762. 4652².

1636. For I have spoken with nearly all with whom I was acquainted during their bodily life; with some for several weeks; with others for a year, altogether as if they had been living in the body.

1690^o. That all this was so, I know for certain. 2120^o. 2161. 5006⁴.

1755. This has been made evident to me by much experience.

1768. That the Word of the Lord is so presented before good Spirits and Angels, it has been granted me to hear and see. 1769, Des.

1769². While this was taking place, I was reading the first chapter of Deuteronomy . . . 3474. D.2054.

1770. I saw others taken up into the Second Heaven . . . and they spoke with me while I was reading the third chapter of Deuteronomy . . . D.2061.

1771. While I was reading some of the Psalms of David, the interior insight or mind of these Spirits was opened . . .

1772. It has also been granted me in like manner to see the Word of the Lord in its beauty in the internal sense, and this many times; not as it is while the several words are being explained as to the internal sense; but all things in a series . . .

1773. The warmth of those Spirits (who had been delighted with the Word) was communicated to me. Des. —².

—². I was instructed by the Angels that this was so.

1775. I have spoken with certain Spirits concerning the Word . . .

1869. It has been shown me how many things there are in a single word of the Word in this way: that the ideas of thought have been opened. Ex.

1872. There appeared to me a beautiful girl with a radiant face. Des. and Ex.

1874. I have spoken with good Spirits . . . 6309. 6468². 6485.

1876. I have spoken with the Angels about these things many times, and have been fully instructed by them in the Truth.

1879. When I was in bed it was told me that evil Spirits were conspiring against me with the intention of suffocating me; but as I was protected and secure of the Lord, I disregarded the threats, and went to sleep.

But, on awaking in the middle of the night, I felt that I was not breathing of myself, but from Heaven . . . The conspirators were of those who hold in hatred the interior things of the Word . . . The leaders then tried to enter into the viscera of my body, and to penetrate even to the heart, and to this also they were admitted. This was all the time perceived by manifest sensation; for one to whom the interiors of the spirit are opened, receives at the same time also a sensible perception of such things. But I was then let into a kind of celestial state, which was that I made no effort to repel these visitors, still less to avenge the injury. They then said that there was peace; but soon they were as if deprived of rationality, breathing out vengeance, and striving to carry out their purpose; but in vain. They afterwards dispersed of themselves. 3891². D.458.

1880². It has been granted (to Spirits and Angels) to see the things in the world through my eyes, as plainly as I could see them myself, and also to hear men speaking with me. Through me some have seen their friends . . . some their consorts and children, and have wished me to tell them that they were close by and saw them, and to give an account of their state in the other life. But I was forbidden . . . because they would have called me insane . . . 1954.

—³. When my interior sight was first opened, and through my eyes they saw the world . . . Spirits and Angels were so amazed that they said it was the miracle of miracles; and they were affected with a new joy . . . This delight lasted for months, but afterwards it became familiar, and now they do not wonder at all. I have been instructed that the Spirits and Angels with other men do not in the least see the things which are in the world . . .

1883^o. I have been let into this state (of being withdrawn from the body) only three or four times, merely that I might know how the case is . . . Des. H.440.

1884. As regards the other—being carried by the spirit into another place—it has been shown me by living experience what it is . . . but only two or three times. Des. (In this state Swedenborg walked for hours through streets and country in the natural world, being at the same time in conversation with Spirits, and in full view of spiritual scenery, but blind to that which surrounded him in the natural world.) H.441.

1885. These two kinds of visions are extraordinary, and were shown me only in order that I might know their nature. But the things ordinarily 'seen' [by me] are all those which you may see related . . . in the First Part, at the beginning and end of the chapters. These are not visions; but are things seen in the highest wakefulness of the body, and that for a number of years.

1886, Pref.³. It has been granted me . . . while I am in the body in this world, to be in the spirit in the other life . . . and there to speak with Souls . . . not long after death; and in fact with nearly all with whom I have been acquainted . . . also daily for some years with Spirits and Angels; and to see amazing things there, which have never come into anyone's idea, and this without any deception. As many say that they will believe if anyone comes to them from the other

life, it will now be seen whether they will be persuaded against the hardness of their hearts.

[A.] 1949². Nor should I have known this, if I had not been instructed by living experience.

1966. As I have now for some years been almost continually with those who are in the other life . . . I have in this way been informed by experience itself . . .

1972. The sights . . . which I have seen in the World of Spirits, I have seen in clear light; but those in the Heaven of angelic Spirits, more obscurely; and those in the Heaven of Angels more obscurely still; for the sight of my spirit has rarely been opened to me so far; but it has been granted me to know what they were saying by a certain perception, the nature of which cannot be described, and, frequently, through intermediate Spirits: the things which are there have sometimes appeared in the shade of the light of Heaven, which is . . . a light which wanes and fades away from its incomprehensibility equally before the understanding and before the sight.

1973. I will relate two visions . . . 1974.

1975^e. I may relate the following particulars (concerning dreams) from experience. 1976. 1977.

1977. I was put into a state as of sleep and at the same time of wakefulness.

1979. It has been very often granted after such dreams to speak with the Spirits and Angels who introduced them: they told what they introduced, and I told what I saw. 1980.

1981. I dreamed a common dream; and when I had awaked I told it all . . . and the Angels said that it coincided throughout with what they had spoken of together. Ex.

—². There was a person of whom I had had the idea that he was in natural truth . . .

1983². I was once in a very sweet sleep . . . When I awoke, some good Spirits began to chide me for having infested them so atrociously. Ex.

2128. The idea of the Last Judgment before the evil, which has been seen by me two or three times. Des. See 2130.

2133. Two or three times . . . Heaven has been so far opened to me that I have heard a general Glorification . . .

2290. (This) has not only been told me, but also shown me; for several times . . . little children have been sent to me . . . and it has been granted to read to them the Lord's Prayer. 2294. D.3542. 3561.

2291. While I was praying the Lord's Prayer . . .

2294^e. I have been instructed (or informed) that . . . 2590. 2591. 2736. 4793^e.

2296. It has been shown me that . . . 2298. 2474^e. 2744. 2589^e.

2304². I have been informed by the Angels that . . . 2750. 4299⁵.

2306. There was represented to me . . .

2307. I have spoken with the Angels about . . . 2493. 2732.

2309. I saw little children fighting . . . Angels saw it through my eyes . . . H.344.

2343⁶. This might be evident to me from . . .

2477. I heard Spirits speaking together about . . .

2478. It has been permitted two or three times (that Spirits inflowed from their exterior memory); and I then knew no otherwise than that that was mine which was . . . the spirit's; and that I had thought the things before which I had not thought. But this I was not able to perceive until they withdrew.

2485. A certain one was with me whom I had not known . . . and by means of the interior sight he was led by me through the cities where I had been, and at last through the city from which he was, and then through its streets and squares, all of which he recognized, and at last into the street where he had dwelt; and if I had been acquainted with the houses . . . I should have been able to know his house. D.1933.

2488. Before I had been instructed by living experiences, I supposed . . . that no Spirit could possibly know the things in my memory and in my thought . . .

2592. A (Gentile philosopher) with me.

2593. It has been granted me to speak with others also who lived in ancient times . . .

2595. I heard (a sonorous choir of Gentiles) . . .

2596. One morning there was a choir at a distance from me, and it was granted to know from the representations that they were Chinese . . .

2601^e. I have spoken with them . . . 2602. 2603².

2605. I have spoken with some who had been in the Ancient Church . . . H.327.

2733. Certain Spirits . . . infested me with peculiar adroitness . . . I at last spoke with one of them who, it was told me, had been the commander of an army. As I perceived that in the ideas of his thought there was lasciviousness, I spoke with him about marriage . . .

2743. A great dog like Cerberus was seen by me, and I asked what it signified. It was said that . . .

2748. Some Spirits who had lived a life of adultery . . . came and spoke with me . . .

2751. They sent (an emissary) to me, supposing that I was a Spirit, because I spoke with the speech of Spirits. He uttered scandalous things . . . I answered that he should abstain from such things, as . . . I knew beyond all doubt that the Lord is one with the Father . . .

2757. When I was being led through several abodes, I came to one where heat seized on my feet and loins . . .

2759. I spoke with (some Spirits from the lower classes) . . .

2762. Horses shining as with fire have also been seen by me, when . . .

2796. (This) has become most fully known to me by the experience of many years. It has also been granted to know and observe what Spirits and Angels were with me, and what states they induced. And this I can solemnly assert: that all states . . . come from this source . . .

2888². That I might know that the influx (of life) is of such a nature, it has been granted me to speak with

the Spirits and Angels who were with me, and also to feel and perceive their influx; and this so often that I cannot number the times.

2998. That such correspondences exist, has during a number of years become so familiar to me that hardly anything can be more so. . . It has also been granted me to know what angelic Societies belong to each province of the body . . .

3214. There are Societies in which these representatives are effected; and it has been granted me to be with them for a number of months.

3219. Birds once came into my view, one dark and deformed, and two noble and beautiful; and, when I saw them, there fell upon me some Spirits with such violence as to strike a tremor into my sinews and bones. I imagined that . . . evil Spirits were assaulting me; but that was not the case. Ex.

3346. That I might know these things with certainty . . . for a number of years it has been granted me to speak almost continually with Spirits and Angels, and with the Spirits or Angels of the First Heaven in their own speech; also, at times, with the Angels of the Second Heaven in their speech; but the speech of the Angels of the Third Heaven has only appeared to me as a radiation of light, in which there was perception from the flame of good which was in it.

3348. Spirits from another Earth were with me . . .

3628. I have been instructed about these things by much experience. 3629.

3642. I was one morning in company with angelic Spirits . . .

3748. This Spirit came to me, and spoke with me, and . . . I asked him, Who is the more intelligent, he who knows many falsities, or he who knows a little truth? . . .

3749. A certain Spirit came to me unawares, and inflowed into my head . . . The Angels with me said that he was taken from the Spirits with a certain learned man still living in the world . . . Communication was then given through this intermediate Spirit with the thought of that man . . .

3884. Once, when the interior Heaven was opened to me, and I was speaking with the Angels there, I was allowed to observe what follows. It is to be known that although I was there, still I was not outside of myself, but in the body; for Heaven is in man . . . Thus it was granted me to observe the general operations of Heaven. Enum.

3885. Once, when I was withdrawn from the ideas which originate in the senses of the body, a heavenly light appeared to me, which withdrew me further from them . . . Corporeal and worldly things then appeared as beneath me, and yet I still perceived them, but as . . . not belonging to me. I then seemed to myself to be in Heaven with my head, but not with my body. In that state it was also granted me to observe the general respiration of Heaven . . . It was also granted me to observe the reciprocations of the pulses of the heart; and I was then informed by the Angels that . . .

3889. In order that I might know (this) it was granted me for a considerable space of time to be with Angels, who showed it me . . .

3891^e. On many other occasions it has been granted me to be sensible of the respiration of Spirits, and also of Angels, by this: that they respired in me, and that my own respiration was still at the same time present, distinct from theirs.

4041. It has been shown me of what nature is the heavenly form in the lowest sphere . . .

4046. There appeared many Spirits at a middle distance over my head, who acted in general after the manner of the pulse of the heart . . . with a kind of cold breathing on my forehead . . . 4047. 4048. 4049.

4050. A certain face was first seen by me above a blue window. Des. . . It was a representation of the infundibulum of the brain.

4051^e. (A Society of diverse Spirits) applied themselves to my ear, and said that they were good Spirits . . . 5189. D.3822.

4054². Many Societies of such Spirits have been with me, and their presence was perceived by a dulness, sluggishness, and privation of affection; and I have sometimes spoken with them. Des.

4067³. That it is really so, is evident to me from the continual experience of many years, from which it has become as familiar to me as (possible).

4077². These things appear manifestly to those to whom it is granted to speak with (Angels), and to be among them as one of them. By this means it has been granted me to know that it is so.

4186². By much experience it has been granted me to know how the affections of good and truth are communicated to others. Spirits of that sort have sometimes been with me, and, when conjoined by somewhat of affection, they knew no otherwise than that my thoughts and affections were theirs. And I have been informed that the like takes place with all men.

4293². That I might know this, it has been granted me to speak many times with the descendants of Jacob in the other life.

4329. I was in the opinion that what is general (must be obscure). . . But there was given them an intermediate Spirit, through whom they spoke with me, (and) after a quarter of an hour, they showed that they had a distinct idea of generals. Ex.

—³. They drew conclusions as to the interiors of my thoughts and affections so dexterously that I began to be afraid to think anything more; for they disclosed things which I did not know to be in me; and yet . . . I could not but acknowledge them. From this I perceived in myself a sluggishness of speaking with them . . . On the following day I spoke with them a second time . . .

4403. The quality of the Spirits, and to what province of the body they belonged, it has been granted me to know from their position and place with me, and also from the plane in which they were, and from their distance in it. They who were seen near me were for the most part Subjects of entire Societies . . .

[A.] 4412. A certain one had been known to me . . . not as to his interior affections. He spoke with me several times. Des. 5058.

4413. I have been elevated into a light which sparkled like the light which radiates from diamonds; and, while in it, I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ones . . .

4415². From that heavenly light they looked through my eyes into the light of the world, and perceived it as a dark cloud.

4419. There was a Spirit with me who . . . believed he was wiser than all . . . He was sent to me by a certain Society that he might serve them as a Subject . . . While he was with me, it was granted to speak with him about intelligence from self . . . But, as he would not attend to these things, I said that he would do a kindness if he would withdraw . . .

4527. I have spoken with some a few days after their decease . . . Speaking with me from the first of Heaven, they said that they had never seen such a light . . .

—³. I have spoken with some on this subject on the same day as that in which their bodies were entombed, who saw through my eyes their corpse, their bier, and that their burial was taking place . . . They wanted me to tell (about their state) to their near friends who were mourning; but it was given to reply, that if I should tell them, they would treat it with derision . . . 4622².

4622². Those in the other life can see nothing through the eyes of a man; but the reason they could do so through mine, was that I am in the spirit with them, and at the same time in the body with those who are in the world. . . And those with whom I have spoken in the other life, I did not see with the eyes of my body, but with the eyes of my spirit; and still as clearly, and sometimes more clearly, than with the eyes of the body; for, by the Divine mercy of the Lord, the senses of my spirit have been opened.

4625². I have spoken some times with those who, in the Society into which I have been sent, belonged to the provinces of the lungs, heart, face, tongue, ear, eye, and . . . nostrils.

4652². Sometimes when Spirits have spoken with me in the midst of a company of men . . . some of them have supposed that they were heard also by those present. But . . . it was not so, because their speech inflowed into my ear by an internal way.

4654. There were Spirits with me who inflowed very strongly into my thought when it was exercised upon such things as are of Providence . . . It was said by the Angels that these were Spirits who . . .

4656. There was a Spirit who spoke with me at my left external ear . . . 4657.

4658². When these Spirits had struggled forth, they spoke with me, saying that they had been logicians and metaphysicians . . . Meanwhile two (others) were speaking with each other above my head . . . and it was said that one of them was a man most renowned in the learned world, and it was given me to believe that it

was Aristotle. Who the other was, was not told me. . . The former applied himself to my right ear . . .

—⁵. A woman was seen by me who stretched out her hand, wishing to stroke his cheek . . . The angelic Spirits said that such women were sometimes seen by the ancients, and were called by them Pallasés. Ex.

4791². That they who are in the affection of truth belong to the province (of the tongue) understood in an extended sense, has often been granted me to experience, and this by manifest influx from them, now into the tongue, and now into the lips; and it has been granted me to speak with them . . .

4792^c. I have spoken with some who had died as infants, and who were seen by me as young men. Ex.

4793³. In order that I might know how this is, (these obsessors) were permitted to enter into my taste . . . and it was told me that if they penetrated quite into the taste, they would possess the interiors . . . But this was permitted only to the end that I might know how it is with the correspondence of the taste; for they were instantly driven away from it.

4799. There were Spirits with me from another orb . . . I spoke with them about their manner of living . . . They endeavoured to show me (their method of conversation) by an influx into my lips . . . But I could not receive the variations, because my lips had not been initiated into such things from infancy; and yet by the communication of their thought I could perceive what they said.

—⁴. While I was reading in the Word of the New Testament concerning the Lord, these Spirits were present, and also some Christians . . .

4802³. I have spoken with two who had been such, and they wondered that they were in Hell . . .

4923^c. As, by the Divine mercy of the Lord it has been granted me to be at the same time in Heaven as a Spirit, and on earth as a man, and thence to speak with Angels, and this now continually for a number of years, I cannot do otherwise than open those things of the Word which are called mystical, that is, its interiors . . .

4939. Once, when I was elevated into Heaven, it appeared to me as if I were there as to my head, and below as to my body, and as to the feet still lower. Ex.

4940. At another time, when, encompassed with an angelic column, I was let down into the places of lower things, it was granted me to perceive sensibly that they who were (there) corresponded to the feet, and to the soles. . . I spoke with those who are there . . .

5006². While my mind was dwelling on (spiritual) things, there were Spirits present from Christendom who . . . were seized with loathing . . . But it was granted to say to them that . . .

—⁴. This I can declare, because I know it; for I have spoken, after their decease, with almost all with whom I had been acquainted . . . and thus, by living experience, it has been granted me to know what lot awaits everyone, namely, a lot in accordance with his life.

5056. A certain Spirit from another Earth was with me . . . In the light of Heaven he was black, but he

himself said that he was brown . . . I was told that they are such in the beginning who are afterwards received among those who constitute the province of the seminal vesicles. Des.

5061. There were some Spirits who had long lain hid . . . in a peculiar Hell . . . I had sometimes wondered who they were. One evening they were let out . . . and I heard from them scoffings against me, and perceived that they wanted . . . to come up and destroy me. I inquired of the Angels the reason; and they said that those persons had hated me in their lifetime, although I had never injured them at all; and I was instructed that such, when they perceive the sphere of the person whom they have hated, breathe his destruction. D.Min. 4807.

5078^d. In order that I might be certain of this thing, it has been granted me to touch the Spirits themselves, and to speak many times with them in regard to it. Ex.

5180. A manifest feeling of this suction (by Spirits) was perceived by me . . . I doubt whether others could have borne this, on account of the pain; but, having become accustomed to it, I at last often bore it without pain. The principal place of the suction was at the top of the head; and it extended itself thence towards the region of the left ear, and also towards the region of the left eye. Ex.

5427^e. There appeared to me a great City . . . I saw these things because a medium was granted me; but the Spirits who were with me, being without a medium, could not see the least thing there; and it was said that . . .

5511^e. That this is the truth, I know, for, of the Lord's Divine mercy, I have been with (the deceased), not merely with a few, but with many; not once, but often, and have spoken with them on the subject.

5567. A certain one applied himself to my left side, and I did not then know whence and of what quality he was . . . He wanted to penetrate into me more interiorly; but he was cast back. He induced a general sphere of the ideas of thought . . . such as I do not remember to have ever perceived before . . . I wondered that such a cleverness could be possible . . . He returned with an earthen pitcher in his hand, and wanted to give me something out of it to drink. It contained that which from phantasy took away understanding from those who drank . . . It was told me who he was . . .

5713^e. That this is the case it has been granted me to know by much experience, and this so frequently and of such long continuance, as not to leave a doubt remaining; for evil Spirits from such places have been often and for a long time applied to me; and, according to their presence, they have induced pains, and also diseases. It has been shown me where they were . . .

5714. A certain Spirit who had been a very great adulterer . . . was with me for some days: he was seen under the feet. When the sphere of his life was communicated to me . . . he inflicted some pain on the periosteum and on the nerves there . . . While his sphere operated, it also induced a great oppression on the stomach.

5715. There appeared a large square opening which tended obliquely downwards . . . A troublesome heat exhaled thence . . . and when it acted into my body, it instantly induced a disease like a burning fever . . .

—². That I might know for certain that this is the case, there have been with me Spirits from many Hells, through whom was communicated the sphere of the exhalations thence, and, accordingly as it was permitted to act into the solid parts of the body, I was seized with an oppression, with a pain, and even with the corresponding disease, which ceased in a moment as those Spirits were driven out: and, lest any room should be left for doubt, this has been done a thousand times.

5720. When hypocrites have been with me . . . and have been allowed to inflow into the parts of the body to which they corresponded, they have injected a pain into the teeth, which upon their nearer approach was so severe that I could not endure it; and, in proportion as they were removed, in the same proportion the pain ceased; which has been shown repeatedly, lest anything of doubt should remain. Among them was one who had been known to me . . .

5758^e. (That all good and truth are from the Lord) it has been granted me to perceive evidently for a number of years: and also that in proportion as I have been left to myself, in the same proportion I have been inundated with evils; and, in proportion as I have been withheld thence by the Lord, in the same proportion I have been elevated from evil into good.

5855. Before it was opened to me to speak with Spirits, I was in the opinion that no Spirit or Angel could ever know or perceive my thoughts, because they were within myself, and known only to God. But it once happened that I noticed that a certain Spirit knew what I was thinking; for he spoke to me about the things I was thinking, in a few words, and gave an indication of his presence by a certain sign: at which I was amazed, chiefly because he knew my thoughts . . . when yet a Spirit knows not only the thoughts which the man himself knows, but also the smallest things of the thoughts and affections, which the man does not know . . . This I know from the continual experience of a number of years. 6214.

5858. From much experience it has been granted me to know that whatever is thought or spoken by Spirits from the memory of a man, they suppose to be their own . . . In order to convince them . . . they have been asked how they know how to speak with me in my vernacular . . . and how they know the rest of the languages in which I am skilled . . . I have read before them in the Hebrew language, which they have understood as well as I, even infants . . . and all the scientifics which are with me are with them. D.2401.

5862. The Spirits with a man do not know they are with him . . . It is different in my case; for the Lord has opened my interiors in order that I may see the things which are in the other life. Hence the Spirits have known that I am a man in the body, and the faculty has been granted them of seeing, through my eyes, the things in the world, and of hearing those speak who were in companies with me.

5863. As evil Spirits have known that I am a man

in the body, they have been in the continual endeavour to destroy me, not only as to the body, but especially as to the soul . . . but I have been continually protected by the Lord.

[A.] 5894^e. This I know from Heaven.

5977². (Genii) have been permitted to act into my desires, in order that I might know how they act; and I may confess that unless the Lord had guarded me by Angels, they would have perverted them into concupiscences of evil, and this so secretly and silently that I should have perceived scarcely anything of it.

5983. For subjects have been sent to me a thousand times; and, without them, the Societies could have known nothing of what was with me, and could communicate to me nothing of what was with themselves.

6054³. All the Spirits I have seen, which are thousands and thousands, have been seen by me altogether as men . . .

6191. That man is ruled by the Lord through Angels and Spirits has been granted me to know by experience so manifest as not to have left the slightest doubt about it; for during a number of years all my thoughts and all my affections, as to the smallest particulars of all, have inflowed by means of Spirits and Angels. This it has been granted me to perceive so evidently that nothing could be more so; for I have perceived, seen, and heard who they were, what they were, and where they were; and, when anything adverse has fallen into the thought or will, I have spoken with them, and chided them. I have also observed that their power to infuse such things was restrained by the Angels . . . and that when they were driven away, new ones were present, from whom again there was influx. . . It has also often been granted me to speak with the Societies themselves (of which they were the Subjects). And notwithstanding that all things . . . inflowed through Spirits and Angels, I have thought as before, and I have willed as before, and I have had intercourse with men as before. . . I know that scarcely anyone will believe such a thing; but still it is an eternal Truth. 6194.

6200. As I have now for nine years been continually in company with Spirits and Angels, I have carefully observed how the case is with influx. Des.

—². When I have thought of a man known to me . . . the whole of him, as he was in my thought and affection, has appeared in a moment with the Spirits. . . . When I have thought of any city also . . . the Spirits knew in a moment all things which I had seen and known about it. The same is the case also with the Things of knowledge. Ex.

6202. Such Spirits have often been with me, and those who have infused anxieties have been perceived in the region of the stomach, without my knowing whence those anxieties were; but they have as often been detected, and then I have heard what they were speaking about together, and that they were such things as were adverse to my affections. . . This has happened repeatedly, in order that I might know for certain that that was the source of it.

6210. (When) I have thought inordinately about

worldly things . . . I have noticed that I was relapsing into the Sensuous; and that in proportion as the thought was immersed in them I was removed from being in company with the Angels.

—^e. When I have been led through the abodes of Heaven, being in a spiritual idea, and it has happened that I have suddenly lapsed into thought about worldly things, then all that spiritual idea was dissipated . . . 6309².

6212². As I have longed to know how (the prophets, Saul, etc.) were acted upon by Spirits, it has been shown me by living experience. . . I was for a whole night possessed by Spirits, who so occupied my bodily things, that I could not feel, except very indistinctly, that it was my own body. Des.

6307^e. This (influx) has thus become so familiar to me, that at last I have been able to know whence each single thing of my thoughts and affections came; and nevertheless they have been my thoughts, just as were the thoughts I had before.

6326. There was a philosopher . . . who died some years ago, with whom I have spoken about the degrees of life in man . . .

6469. It has been granted me to perceive, by means of influx, the sweetness of the Angels . . . And when the Angels have inflowed to my perception, the Lord's presence has been manifestly apperceived . . .

—^e. Once, when I was thinking about the influx of life from the Lord, and was revolving some doubts, it inflowed from Heaven that we should not attend to a thousand objections and reasonings from fallacies. 6479, Ex.

6474. It has been shown me by an hour's experience, how all thoughts are ruled by the Lord. Des. . . In this manner, that which inflowed from the Lord led all the series of my thoughts into the consequents, and, although gently, still powerfully, inasmuch that I could not possibly wander into other thoughts; which it was also allowed me to attempt, but in vain.

6476. Whenever I have read the Lord's Prayer, I have manifestly perceived an elevation towards the Lord, which was like an attraction. Des.

6477. For a number of years I have observed the general sphere of the influxes around me. Des.

6486. I have heard the Angels speaking together about . . . I understood what they said, but little of it can be described . . .

6487. When I have spoken with the Angels about the Lord's Divine Providence, there were Spirits also present who had impressed on themselves something concerning fate . . .

6492. My father appeared to me in a dream. (Continued under FATHER.)

6493. I have often spoken with Spirits about fortune . . . When what appeared to be accidental befel me, it has been said by the Angels that it happened because such Spirits were present . . .

6494. During a number of years I have carefully observed whether fortune is anything, and I have found that it is, and that in such a case prudence avails

nothing . . . Once, when I was playing . . . a game with dice, the Spirits who were with me . . . said that when a dusky cloud appeared to attend me, it was impossible for me to win . . .

6516³. There are writings in the Spiritual World, which I have sometimes seen, and which I could read, but not understand . . .

6597^e. The internal sense . . . has been dictated to me from Heaven.

6600. That I might know this for certain, it has been granted me to speak with some Societies to which my thought reached, and it was thence granted to know what was inflowing into my thought, from what Society it was, also where and of what quality the Society was, so that I could not be mistaken. (See under EXTEND.)

6601. One morning it was manifestly shown that there are innumerable things within every idea and minute affection . . . I was kept for some time in a certain affection and the derivative thought, and it was shown how many Societies concurred. Ex.

6604. An Angel has sometimes appeared to me, his face conspicuously, which was continually varied according to the affections . . .

6606. I have observed that when I was speaking with angelic Spirits, the affections and thoughts appeared like a stream around . . .

6608. Intellectual light has been given me, taken away, diminished, and moderated, in thinking, speaking, and writing, and this frequently; and it has been granted me to perceive the varieties and distinctions. Des. . . I have been instructed that these variations came forth according to the communications with the heavenly Societies.

6609. The thoughts and speech of the Societies within which was my thought, have sometimes been represented to me by clouds. Des.

6611. I have spoken with Spirits about the changes of the state of man's life . . .

6615^e. (These things, not seen by Spirits) were seen by me, in order that I might know that higher things inflow into lower ones . . .

6616. When I heard Spirits speaking with me, I could perceive from the mere tone . . . whether they spoke from pretence, sincerity, friendliness, or from the good of love. Ex.

6617. A good Spirit, when taken up into the First Heaven . . . said that he saw infinite things in what I was then reading in the Word, when yet I had only a simple thought. When taken up into a more interior Heaven, he said that he saw still more things, and so many, that the things he had seen before were comparatively gross. When taken up into (the celestial) Heaven, he said that the things he had before seen were scarcely anything in comparison with those which he saw now. While this was going on, various things inflowed, and I was affected with various things which were derived thence. 6620.

6619. That innumerable things are in the ideas of

thought . . . has been evident to me also when I, morning and evening, have read the Lord's Prayer. Des.

6621. Some Spirits (who in the life of the body had studied merely the art of criticism) have been with me, and then all things which were being thought and written became confused, the thought being as it were kept in prison . . . insomuch that they greatly fatigued me.

6622. I have spoken with Spirits about the influx into the ideas of thought . . .

6626^e. (The infernals) have appeared to me in the gates which open into the World of Spirits . . .

6695. As, by the Divine mercy of the Lord, the interiors which are of my spirit have been opened to me, and it has thus been granted me to speak with those in the other life . . . and also with those from other Earths; and, as to know this has been my desire . . . I may relate these things at the end of the following chapters. I have not spoken with the inhabitants themselves of the Earths, but with the Spirits and Angels who had been inhabitants there; and this not for a day or a week, but for many months, with open instruction from Heaven [as to] whence they were. 6808. 6926. 7252. 7359. 7801. 7803². 7810. 8021. 8022. 8023. 8024. 8025. 8382. 8544. 8546. 8632. 8849. 8948. 9105.

6927. (What I have learned about other Earths from the Spirits of Mercury.)

6929. The Spirits of Mercury who were with me while I was writing and explicating the Word as to its internal sense . . . said that the things which I was writing were very gross . . . But it was granted to reply that by the men of our Earth the things which have been written are seen as subtle and elevated . . . D. 3240.

7004^e. (This) has been told me from Heaven.

7072. I represented the birds of our Earth to them.

7170². I then felt a remarkable change in the brain . . .

7248. Their delight when they think of eating the spoil was communicated to me . . . —^e.

7251^e. When they were received into Heaven, I apperceived such a tenderness of gladness as drew tears from my eyes.

7479. They wondered that there were so many evil Spirits around me, and that they spoke to me. But it was granted to reply that this is permitted them in order that I might thus know their quality . . . But that no evil Spirit . . . can injure me, because I am continually protected by the Lord.

7746. This (idea) inflowed with me from angelic Spirits.

7809. The Spirits of Jupiter with me at first thought that I was a man of their Earth.

8021^e. He desired me to receive them favourably; but it was given to reply that this does not depend upon me; but that all are received by me according to what they themselves are.

8096^e. It has often been granted me to speak with

those in the Lower Earth who are represented by the Philistines.

[A.] 8099². I have twice seen those who are being taken out of infestations, pass this way through Hell.

8383. While I was reading in the Word something about the passion of our Saviour . . .

8545. Spirits of Jupiter were with me while I was reading John xvii. . .

8629. A certain Spirit ascending from the Lower Earth came to me . . .

8735. I have been further instructed by the Spirits of Jupiter that . . .

8939³. As I know this from so many years actual experience . . . I assert it. I still speak, and have often spoken, with almost all whom I have known in the world, and have died; with some, two or three days after death . . . I have spoken with them not for a day, but for months and years; and it has also been granted me to see their successive states of life . . .

8989³. (These spiritual objects) have been apprehended and seen by me a thousand times . . . 9090³.

9094². It has been granted me to know from much experience that the things which the Angels see and think in the light of Heaven are ineffable; for, when I have been elevated into that light, I have seemed to myself to understand all that the Angels said there; but when I have been let down into the light of the external man, and in this light have wanted to recollect the things which I had there heard, I could neither express them by words, nor even comprehend them by ideas of thought, except a few, and these few in obscurity.

9152². This I can asseverate, because it has been shown from Heaven.

9393⁴. (This) has very often been said to me from Heaven.

9399³. (This) it has been granted me to know from much experience.

9410². When I read 'the blood of the Lamb,' and think of the Lord's blood, the Angels with me know no otherwise than that I read 'the Divine truth which proceeds from the Lord,' and that I think of it.

9439. As, with most in the Church at this day, there is not faith in the life after death, and scarcely any in Heaven, nor in the Lord as being the God of Heaven and earth; therefore the interiors which are of my spirit have been opened by the Lord, so that I may, while I am in the body, be at the same time with the Angels in Heaven, and not only speak with them, but also see there amazing things, and describe them; lest hereafter also people should say, Who has come to us from Heaven and has told us that it exists, and of the things which are there? But I know that those who have before denied at heart a Heaven and a Hell, and a life after death, will still harden themselves against them, and will deny them; for it is more easy to make a raven white than to cause those to believe who have once at heart rejected faith. But let these things which have thus far been shown concerning Heaven and Hell, and the life after death,

be for those few who are in faith. That the rest, however, may be brought to something of acknowledgement, it has been conceded to relate such things as delight and allure the man who is desirous of having knowledge; which, now, shall be concerning the Earths in the Universe (outside our solar system). 9438.

9440. (How I have been translated to the Earths in the universe. Ex.) 9578. 9582. 9967. 9968. (See 10585.) 10734. 10736. 10783.

9670². It has sometimes been granted me to speak with Angels from those Societies (which are represented by 'the veil').

9697. I have heard from the Angels that (their sun) is among the lesser stars. 10162. 10771, Ex. (Compare 10834.)

9699. My sight was afterwards opened, so that I could in some measure look into their Earth itself. 9790. 9791, Ex. 9792. 10752. 10768, Ex. 10769. 10770.

9793. I afterwards spoke with the Spirits who were from that Earth. . . 9968. 9972. 10315. 10381. 10382. 10585. 10736. 10751. 10758. 10785. 10808. 10833.

9794. Finally there was shown me the Hell of those who are from that Earth. Des.

9967. I was two days being led to the (Second) Earth. . . This took place while I was awake.

9969. I was told by the Angels from our Earth that . . .

10299³. That it is so it has been granted frequently to experience; for it has been granted to perceive the influx (of the Divine of the Lord) itself; the calling forth of the truths which are with me; the application to the objects of prayer; the adjoined affection of good, and the elevation itself.

10712. When it is granted (the Spirits of the Fourth Earth) to see the objects of this Earth through my eyes, they paid very little attention to them. Ex.

10808. They said there was nothing but evil in me, thinking to deter me. . . but it was granted to reply that I well know it to be so . . .

10813². When I showed (a Spirit of the Sixth Earth) the city in which I dwelt, at the first view of it he fled away, and was seen no more. (For) when the Lord pleases, Spirits and Angels can see through the eyes of a man the things which are in the world. Ex.

10814. It was then granted to speak with the Angels who were with me about the two kinds of dominion.

H. 1⁴. Lest such denial . . . should infect also the simple in heart . . . it has been granted me to be together with the Angels, and to speak with them as a man with a man; and also to see the things which are in the Heavens, and also those which are in the Hells, and this for thirteen years . . .

2. I have often spoken with the Angels about this matter . . .

18². (The Spirits) were brought forward at a distance where is the angelic Heaven, and spoke with me thence . . .

46. When I have been in the spirit, thus withdrawn from the body, and thus in company with the Angels, I then beheld some of them as if they had been known to me from infancy, and others not so. Ex.

68. That each Society of Heaven resembles a man . . . it has sometimes been granted me to see. Des.

74. Now for experience: that Angels are human forms . . . has been seen by me a thousand times. For I have spoken with them as a man with a man, sometimes with one, sometimes with a number in company . . . and, lest it should be said that it was a fallacy . . . it has been granted to see them in full wakefulness, that is, when I was in every sense of the body, and in a state of clear perception . . .

75. From all the experience, which is now that of many years, I can assert that in their form Angels are wholly men . . . It has been granted also to see an Angel of the inmost Heaven . . . I surveyed him . . .

79². These things have not only been told me by the Angels, but it has also been granted to perceive them, when I have been elevated into the interior sphere of Heaven.

109². Often, when I have been in gardens, and have inspected the trees, fruits, flowers, and vegetables, I have observed the correspondences in Heaven, and I have spoken with those with whom [the correspondences] were, and have been instructed whence they were . . .

115. I have been instructed from Heaven that . . . 306.

118. That the Lord appears as a Sun . . . has not only been told me by the Angels, but it has been sometimes granted to see . . . 159, Des.

121². The Lord has also been seen by me outside the Sun in an angelic form . . . and once also in the midst of the Angels as a flaming beam.

126. (The light in the Heavens) has been seen by me quite frequently.

130². I have been elevated into that light interiorly by degrees; and, as I was elevated, the understanding was illustrated, until at last . . . I perceived things such as I could not even comprehend from natural lumen. I have sometimes been indignant (at it).

143². Whenever I have been in company with the Angels, the presence of the Lord before my face has been observed, who, although not seen, was still perceived in light.

167. When anxiety has thence arisen in me, I have been elevated into the sphere of Heaven, and thus into the perception in which the Angels are about what is Eternal . . .

168. There have been Angels who have been admitted more closely into my thoughts . . . and I afterwards heard them saying that they had been in darkness. Ex.

174. When it has been granted me to be in company with the Angels, the things which are there have been seen by me . . . so perceptibly that I knew no otherwise than that I was in the world, in a king's court. I have also spoken with them as a man with a man.

184. Whenever I have spoken with the Angels mouth to mouth, I have been with them in their habitations. Des. . . This has been done in full wakefulness, while the interior sight has been opened to me.

228². That this is so has been shown me by much experience: it has been granted the Angels to move my steps, my actions, my tongue and speech, as they wanted, and this by influx into my will and thought; and I have found that I could do nothing from myself. They have afterwards said that every man is so ruled . . .

239². That this is so, it has been granted to know by experience. I have sometimes been let into the state in which the Angels are, and in that state I have spoken with them, and have then understood all things; but when I have been let back into my original state, and thus into the natural thought proper to a man, and I wanted to recollect the thing which I had heard, I could not. Ex.

246². I have spoken with the Angels about this matter, and have said that they perhaps suppose that they are speaking with me in my vernacular, because it is so apperceived, when yet it is not they who are speaking, but I. Ex.

255. When I have been in company with the Angels, and in a like state with them, I have spoken with them in their own language, and did not know anything about my own . . . But as soon as I have not been in company with them, I was in my own language.

261. It has been granted me to see these writings (of the Inmost Heaven) . . . and also those of the lower Heavens. Des.

281. I have spoken much with the Angels about innocence, and have been informed that . . .

282². I say this from the apperception of it.

311². The Angels wish that I should assert from their mouths that . . .

312². In order that man may be convinced that it is not so, it has been granted me to have consort with the Angels, and to speak with those also who are in Hell, and this now for a number of years, sometimes continually from morning to evening, and thus to be informed about Heaven and about Hell, and this for the reason that the man of the Church should no longer remain in his erroneous belief about the resurrection . . .

—³. Lest the simple in faith and heart (should be troubled and seduced,) the interiors of my spirit have been opened by the Lord, and so it has been granted to speak with all I had ever known . . . with some for days, with some for months, and with some for a year; and also with so many others that if I should say 100,000, it would be too few; many of whom were in the Heavens, and many in the Hells. I have spoken with some two days after their decease . . . 437. J.26.

322. (I have conversed familiarly with some of the wise Gentiles of ancient times; one of whom it was granted to believe to be Cicero. His discourse.) 323.

340². That I might know (this) for certain, it has

been granted to speak with some who had been educated as infants in Heaven, and who had grown up there . . .

[H.] 363. It has been granted me to speak with some who lived seventeen centuries ago, and whose lives are well known . . . and it was found that each was still actuated by his own love. (Further des. 480.)

364². I have sometimes spoken with those who . . . were from the lower orders of society . . .

436. I have spoken with Spirits as a Spirit, and I have spoken with them as a man in the body . . .

455². As the state of men is such that they can understand truths provided they want to do so, it has been conceded me to confirm the spiritual truths which are of Heaven and the Church by rational things . . .

456. That the spirit of man (after death) is a man, and in a like form, has been proved to me by the daily experience of a number of years; for I have seen and heard them a thousand times . . .

535³. It has been granted me to speak with some of the papal saints . . .

577². For it has been granted me by the Lord to be in the Spiritual World as to the spirit, and at the same time in the natural world as to the body. This I can testify, that . . .

586. It has been granted me to look into the Hells. Ex. and Des.

U. 1^e. It has been conceded to me (to speak with Spirits) daily, for twelve years.

J. 9^e. Swedenborg appeals to his spiritual experience. E. 86^e. 232. 400^e. 429^e. 503⁷. 539. 714¹⁴. 763². 792. 796^e. 816³. 817⁵. —¹³. 837². 889⁴. 897^e. 926. 976^e. 1092¹. 1133⁵. 1134². 1151^e. 1158². 1190². 1194^e. 1212¹. 1214^e. 1222². D. Wis. vii. 2. P. 197².

26. It has been granted me to speak with some who lived before the Flood, and also with some who lived after the Flood; and also with some of the Jewish nation who are known from the Old Testament; with some who lived in the time of the Lord; with many who lived in the subsequent centuries down to the present one; and besides with all whom I had known here and who had died; and likewise with little children; and with many of the Gentiles. From this experience I have been fully convinced that there is not one who was ever born a man . . . who is not either in Heaven or in Hell.

35². Therefore it has been granted me by the Lord to explicate all things in (Matt. xxiv.) . . .

45². How the Last Judgment has been executed it has been granted me to see from beginning to end . . . 60. T. 115.

56. As it has been conceded to me (to be together with the Babylonians who are in the Spiritual World) I can speak from experience; for I have seen them, heard them, and spoken with them.

E. 53^e. All things which I have seen in the Heavens have been seen by the sight of the spirit; and I was then in a similar state of wakefulness to that in which I was when they were not seen.

78³. Jehovah has been seen by many . . . but they were encompassed at the time by a column of Spirits . . . In this way the Lord has been several times seen by me.

235³. I have heard the Angels say that . . . 992^e.

342⁴. These seas it has been several times granted me to see, and to speak with those who are in them.

653¹². (This) has been told me from Heaven. 728². 988⁵.

902⁴. I have been confirmed that this is so from the Angels of the Third Heaven . . .

984^e. Reader, treasure this up within you; and after death . . . inquire whether it is true, and you will see.

1130^e. That this is so, it has been granted me to perceive by an elevation above the natural idea into the spiritual one.

1147³. I can testify that for fifteen years I have clearly perceived that I have thought nothing and willed nothing of myself . . .

1183². This (illustration) it has been granted me to see; and from it to perceive distinctly what comes from the Lord, and what from the Angels. What has come from the Lord has been written; and what has come from the Angels has not been written. Moreover it has been granted me to speak with the Angels as a man with a man; and also to see the things which are in the Heavens and those which are in the Hells. The reason was that the end of the present Church has come, and the beginning of a new one is at hand . . .

Ath. 2. All these works [here enumerated] have been written in the Latin language, and have been sent to all the archbishops and bishops [of Great Britain], and to some of the peers; and yet not a word has been heard . . .

201^e. A trial was made with Gyllenborg, as to whether he could abstain from torturing me in the breast . . .

De. Dom. 25. As it has been granted me to have consort with Angels, to speak with them, and to see the things which are in the Heavens; and also to speak with those who have died, with nearly all whom I had known, I wish to tell something which I have heard on this subject . . .

J. (Post). 19. I was in the spirit, and it was then granted me to go through a city . . .

186. Many of those in faith alone were present while I was writing the doctrine concerning the Lord and concerning the life of charity, in such a fury that I should scarcely have been able to write, unless I had been protected by the Lord by means of an Angel . . .

324. Spirits and Angels, while they are with me, are in my natural state. Shown.

De Verbo 3^e. I have often been sent among the spiritual Angels. (Fully quoted under SPEAK.)

—⁴. It has sometimes been granted me to be among Angels of the Middle and of the Highest Heaven. (Fully quoted under SPEAK.)

—¹⁰. It has been granted me to instruct the Angels themselves concerning this matter, because it has been granted me to be in the two worlds by turns, and from one to explore the other.

13°. As for me, I have not been allowed to take anything from the mouth of any Spirit, nor from the mouth of any Angel; but from the mouth of the Lord alone.

L. Pref. By the command of the Lord, who has been revealed to me, the following works are to be published. Enum.

37. It has been granted me to run through all the Prophets and the Psalms of David, to examine every verse, and to see what was there treated of; and it has been seen that nothing else is treated of there than the Church, the Lord's advent, etc.

S. 4. Lest, therefore, man should be in doubt that the Word is of such a character, the internal sense . . . has been revealed to me by the Lord . . . This sense can testify . . . and convince even the natural man, if he is willing to be convinced.

64. It has been granted me to perceive that when I have read the Word in the sense of the letter, communication has been effected with the Heavens, now with this Society of them, now with that; and that the things which I have understood according to the natural sense, the spiritual Angels have understood according to the spiritual sense, and the celestial Angels according to the celestial sense; and this in an instant. As this communication has been perceived thousands of times, no doubt has been left me concerning it.

70°. Lest the fact should be for ever hidden (that there is a Word in the Heavens) it has been granted me to be in consort with Angels and Spirits, and to speak with them, and to see the things which are about them, and afterwards to relate many things which I have heard and seen, which has been done in the work on Heaven and Hell . . .

90. A little paper sent me from the (Third) Heaven. Des.

93. I have spoken with some . . . who lived many ages ago, and who had confirmed themselves in the falsities of their religion; and I have found that they have remained constantly in the same. And I have spoken with some there who had been of the same religion, and who had thought as the former ones had done, but had not confirmed the falsities of their religion with themselves, and I have found that when instructed by the Angels they had rejected the falsities, and had imbued truths . . . W.268.

102. That the (ancient) Word was written by mere correspondences . . . has been related to me by the Angels . . .

Life 26. It has been granted me to see and hear many after death who have enumerated their good works . . .

F. 51. I want to communicate what I have heard from an Angel of Heaven (respecting faith separated from charity, and faith not separated).

56. (This) has not only been told me from Heaven; but has also been shown in the World of Spirits (by the appearance of a great dragon).

C. J. 35. As it has pleased the Lord to open to me the eyes of my spirit, and to keep them open now for nineteen years, it has been granted me to see the

things which are in the Spiritual World, and also to describe them. I can asseverate that these things are not visions; but things which have been seen in complete wakefulness. 39.

D. Love iv°. (This) does not transcend my understanding, which is an illustrated rational one.

D. Wis. i°. It has been granted me to perceive that in the light of the Highest Heaven I was in wisdom; in the light of the Second Heaven, in intelligence; and in the light of the Ultimate Heaven, in knowledge; and when I was solely in natural light I was in ignorance of spiritual things.

iii. 4. I desire to describe this initial form (of man) as it has been shown to me in the Heavens.

vii. 1. I have had daily association with Angels and men who had died, from the year 1744 to the present time, a period of nineteen years.

3. I was once . . . brought into the respiration of my spirit, which I then plainly felt to be in accord with that of the Angels of Heaven. . . On one occasion it was granted the Angels to lead my respiration, and to diminish and successively withdraw the respiration of my body until only the respiration of my spirit remained, which respiration I then perceived by sense. Moreover I have been in the respiration of my spirit whenever I have been in a state like that of Spirits and Angels, and whenever I have been elevated into Heaven; oftentimes I was in the spirit and not in the body; and at other times in both the spirit and the body. W.391.

5. This difference can be known only to one who has been in both worlds . . . and who can change from the one to the other, so as to be at one time in the one world and at another in the other; and who can by reflection look at one from the other. From this privilege, which has been granted me, I have been instructed in what the natural man is, and what the spiritual man, who is a Spirit.

W. 79. Sometimes an entire Society of Heaven has appeared to me as one Angel-man . . .

82. I once heard the Angels speaking with Newton about a vacuum . . .

85. As the Spiritual World has lain so deeply hidden . . . it has pleased the Lord to open the sight of my spirit, that I might see the things which are in that World, just as I see those which are in the natural world, and might afterwards describe that World, which has been done in the Work on Heaven and Hell.

131. It has been granted me to see the Lord in this way as a Sun. I see Him before my face; and for many years I have so seen Him, to whatever quarter of the world I have turned.

179°. It has sometimes been granted me to see that Angels of the Ultimate Heaven had ascended to those of the Third . . .

182. As to the spiritual light in which the Angels (of the higher and lower Heavens are), it has been granted me to see it with my eyes. Des.

223. (Statements of the Angels quoted.)

233. (This) has been told me from Heaven. P.279°. R.842°.

[W.] 239². I knew a man of moderate learning . . . whom I saw after death and spoke with in Heaven; and I clearly perceived that he spoke like an Angel . . . for the reason that in the world he had applied the precepts of the Lord to life, and had worshipped the Lord; and had therefore been elevated by the Lord into the third degree of love and wisdom.

275². I have heard that a certain Divine truth flowed down out of Heaven into Hell . . . It has been granted me to see the Hells as they are placed relatively to the Heavens . . .

291. In regard to this matter I have spoken much with the Angels. They said that . . . P. 36.

320^o. As it has been granted me (to be in the Spiritual World) I am able, from what I have seen there, to reveal this arcanum.

341. I once observed in my garden that . . . nearly all the dust was turned into minute insects . . .

355². (The wonders of nature) have been proofs to me of an influx of the Spiritual into the Natural . . . I have sensibly felt that influx continually for nineteen years.

391². Many times I have been in a state like that of the Angels, and also elevated into Heaven to them; and being then in the spirit and out of the body, I have spoken with them with a respiration in like manner as in the world.

394². It has (therefore) been granted me to speak with the Angels, and to be enlightened on the subject by their wisdom, as follows.

405². The correspondence has disclosed to me this and many other things . . .

412². By what I know of the structure of the lungs, I am fully convinced that . . .

432. (This) has been disclosed to me by the Angels, to whom it has been revealed by the Lord.

P. 39. I have heard this, and I have perceived this.

50². I have spoken with many after death, in Europe, Asia, and Africa . . . and no one has ever said, How could I speak with those at a distance?

64. I have not seen the universal Heaven as one man; for this can be seen by the Lord alone; but sometimes I have so seen an entire Society.

135. I have spoken with Spirits and Angels for many years; but no Spirit has dared, and no Angel has wanted, to say anything to me, and still less to instruct me, about anything in the Word, or about anything doctrinal from the Word; but the Lord alone has taught me, who has been revealed to me; and afterwards has continually appeared before my eyes as the Sun in which He is, just as He appears to the Angels, and has illustrated me.

153. I have often wondered that . . .

158^o. For many years it has been granted me to be in a like perception (to that of the celestial Angels respecting the influx of love and wisdom); from which I have been fully convinced that I will and think nothing from myself; but that it appears as if from myself; and it has also been granted me to will and love this.

169. This (actual) illustration (from spiritual light) has sometimes appeared to me in the Spiritual World . . .

187². I have sometimes thought in myself whether . . . and I have perceived that . . .

215^o. It has been granted me to feel the nature and intensity of the delight of the love of dominating from the love of self. Des.

223. By, much experience in the Spiritual World it has been granted me to know that man possesses in himself the faculty of understanding the arcana of wisdom like the Angels themselves; for I have seen fiery devils who . . . understood them . . .

265². I have asked more than a thousand newcomers from the world whether they know that to shun evils as sins is religion itself; and they said that they did not know . . .

274^o. I have told many that such is the lot of such and such persons; and I have never as yet heard anyone say that they will have no lot until the time of the Judgment. M. 28².

279². I was previously in the belief that . . .

290. When it was granted me by the Lord to speak with Spirits and Angels, this arcanum was at once disclosed; for I was told from Heaven that although I believe, as others do, that I think and that I will from myself, yet I do not think and will anything from myself; but if it is good it is from the Lord, and if it is evil it is from Hell . . . and gradually it was granted me to perceive and to feel it; and therefore, afterwards, as soon as anything evil made its appearance in my will, or anything false in my thought, I made inquiry from whom it came, and it was disclosed to me, and it was also granted me to speak with them, to reprove them, and to compel them to recede, and so to take back their evil and falsity and keep them to themselves . . . This has been done a thousand times; and I have remained in this state for many years . . . and yet I seem to myself to think and will from myself, like others, with no difference. . . Novitiate Spirits wonder at this my state, not seeing otherwise than that I do not think and will anything from myself, and am therefore like some empty thing; but I have opened the arcanum to them; and, further, that I think also interiorly, and perceive whether what inflows into my exterior thought is from Heaven or from Hell . . . 312^o.

296^o. The withdrawal from evil is effected by the Lord in a thousand ways; of these only some have been disclosed to me, but only the most general . . .

310². Some of the Genii were once let out of their Hell, that I might know their character. (Continued under GENII.)

324². As it has been granted me to speak with the Angels, I will say something from experience. I have spoken with those who lived many ages ago; with those who lived before the Flood, and with some who lived after it; with those who lived in the time of the Lord, and with one of His apostles; and with many who lived in later ages; and they have all seemed like men of middle age; and have said that they do not know what death is . . .

340^o. By permission, some Spirits ascended from Hell, and said to me; You have written many things from the Lord, write also something from us. I replied, What shall I write? They said, Write that every Spirit, whether good or evil, is in his own delight . . .

R. Pref.⁴. Everyone can see that the Apocalypse cannot possibly be explained except by the Lord alone . . . on which account it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe, therefore, that I have taken anything herein from myself; nor from any Angel; but from the Lord alone.

11². I have spoken with Spirits and Angels who were from Great Tartary, who said that they possessed a Word . . .

20². It has very often been granted me to hear and speak the spiritual language; and I have compared it with the languages in the world . . .

43^o. This explanation of that chapter has been given me by the Lord, through Heaven.

86. It has been given me to know (this) by revelation.

99². It has often been granted me to see their infestations.

100^o. I know (this) from experience; for in my temptations I have seen the infernal Spirits who induced them; and have perceived the influx from the Lord, who delivered.

134. I have not before ventured to reveal this, because it offends the ears.

153¹¹. It has been granted me to enter some of (the infernal workhouses), and to see, to the end that I might make it known . . . The Angel who was with me told me that . . .

224. I saw a company of Spirits on their knees, praying . . .

342. As it has been granted me to see how the Last Judgment was accomplished . . .

363. That this is so has been revealed to me.

386. Once, when I looked around in the Spiritual World, I heard as it were a gnashing of teeth . . .

421². As it has been granted me to see that Hell (of the solididians) . . . I recognized some of them.

463. I desired to know what these things represented; as I knew that all the things which appear in the World of Spirits are correspondences . . . They then spoke with me from Heaven, and said . . .

—⁸. (Speeches of Swedenborg to the solididian clergy.) 484². —¹.

484². After I went out, I again heard a harsh sound . . . I went in the direction of the sound . . .

—⁶. When I said this, he seized the candlestick to throw it in my face; but the candle being suddenly extinguished, he threw it against the forehead of his companion; and I went away laughing.

—⁹. These things, which I saw and heard, I saw and heard in the wakefulness of my body, and at the same time of my spirit; for the Lord has so united my spirit to my body, that I am in both at the same time. It was of the Divine auspices of the Lord that I came to

those houses, and that they then deliberated concerning these matters; and that all took place as is described.

531. I was suddenly attacked with a disease almost mortal: my whole head was oppressed; a pestilential smoke was injected into me from the Jerusalem which is called Sodom and Egypt: I was half dead with severe pain: I awaited the end. I lay in bed thus for three days and a half: my spirit was affected thus, and from it my body. At the same time I heard around me the voices of those who said, See, he lies dead in the street of our city who preached repentance for the remission of sins, and the Man Christ only. And they asked some of the clergy whether he was worthy of burial; and they said that he was not: let him lie; let him be looked at. They passed to and fro and mocked. In truth this happened to me, when Rev.xi. was being explained. . . I heard these (harsh speeches) but could not answer, because I lay almost dead. But after three days and a half my spirit recovered; and I went forth in the spirit from the street into the city, and said again, Repent, and believe in Christ: and your sins will be remitted, and you will be saved. If not, you will perish. Did not the Lord Himself preach repentance for the remission of sins; and that they should believe in Him? Did He not command the disciples to preach the same? Does not complete security of life follow the dogma of your faith? But they said, What are you prating about? b. 114. T. 567. D. 6108^o.

—³. After they had been engulfed . . . I desired to know their lot in the deep; and it was said to me from Heaven, You shall see and hear. Des.

543. While these (Four Leading) Doctrines were being written, the dragonists stood around me, and combined with all their fury to devour, that is, to extinguish them. This new thing I am allowed to relate, because in truth it so happened. The dragonists who stood around me were from all parts of the Reformed Christian world.

655. I spoke with certain who are meant by 'the dragon.' . . He led me through a shady forest, and upon a hill, from which I could view the delights of the dragons. Des. I said, Away, demon . . . I was afterwards thinking with myself why such things are permitted by the Lord; and I received the answer in my heart, that they are permitted so long as they are in the World of Spirits . . .

716. I have spoken in the Spiritual World with certain bishops of England concerning the small works published in London in 1758 . . . and which were presented to all the bishops, and to many of the peers, or lords. (The conversation reported.)

752. It was granted me to speak with Pope Sixtus Quintus. . . He wishes me to say to those who are now living, that Christ is the God of Heaven and earth, and that the Word is the Holy Divine; and that the Holy Spirit does not speak through the mouth of anyone, but Satan, who wants to be adored as God; and that those who do not attend to these things . . . are cast into Hell . . . I said, Perhaps these things are too hard for me to write. But he answered, Write, and I will subscribe them, because they are true. He then went away

from me into his Society, and subscribed one copy, and sent it out as a Bull . . .

[R.] 768^d. I once spoke with the Babylonish nation there about the 'keys' . . .

776^d. I have spoken with . . . some who were delegates in the Councils of Nice, of the Lateran, and of Trent . . .

784^e. That this is so it has been granted me to know for certain, because it has been granted me by the Lord to be together with those who are in the World of Spirits, and to see all things, and thus to relate it from actual experience; and this now for twenty years. And therefore I can assert that Purgatory is a fiction . . .

875. Awaking one morning from sleep, I saw two Angels descending from Heaven . . .

—⁹. The figs in my hand became grapes. T. 461

—¹⁰. I then opened my mind, and said . . .

—¹⁵. I saw a cedar table, upon which was a book . . . written by me, called Angelic Wisdom concerning the Divine Love and the Divine Wisdom; and also concerning the Divine Providence; and I said that in that book it has been fully shown that . . .

876^d. Each Heaven is distinguished into three Heavens . . . in like manner this New Heaven: I have seen them, and spoken with them.

881. If they desire it, and pray to the Lord, they see (the Church) as a virgin . . . It has been granted me to see the Church thus.

926. When I was explaining Rev. xx. and was meditating about the dragon, etc. a certain one appeared to me, and said . . . I will lead you to the place where are those who are meant by 'the false prophet.' . . . I followed him . . .

949^e. I doubt not that . . .

961. Once, on awaking, I fell into a profound meditation concerning God; and when I looked up, I saw above me in Heaven a most brilliant light in an oval form . . . and Heaven was then opened to me. Des. . . And as I earnestly desired to hear what the Angels were saying, it was granted me, first, to hear the sound, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. . . They spoke ineffable things . . . but as I had been some times in companionship with the Angels in Heaven itself, and in like speech with them, because in a like state. I could understand them, and could gather some things from their discourse which can be expressed intelligibly in the words of natural language. Stated. B. 119. T. 25.

—⁶. The Angels then perceived in my thought the common ideas . . . about a Trinity of Persons . . . and they said, . . . Are you not thinking those things from natura' light . . . Unless you remove the ideas of that thought, we close Heaven to you, and go away. But I said to them, Enter, I pray, more deeply into my thought . . . And they did so, and saw that by three Persons I understood three preceding Divine Attributes, which are Creation, Salvation, and Reformation; and that these Attributes are of the one God: and that by the birth of a Son of God from eternity I understood His birth foreseen from eternity and provided in time. And I then narrated that my natural thought concerning

a Trinity and Unity of Persons, and concerning the birth of a Son of God from eternity, I had from the doctrine of faith which has its name from Athanasius; and that that doctrine is just and right, provided that instead of a Trinity of Persons there be understood a Trinity of Person, which exists solely in the Lord Jesus Christ . . . The Angels then said, Good . . . After this the heavenly light . . . gradually descended, and filled the interiors of my mind, and enlightened my natural ideas about the Unity and Trinity of God: and I then saw the ideas about these things which I had first formed, and which were merely natural, separated, as chaff is separated from wheat in winnowing . . . and dispersed. B. 119. T. 26.

962. As it has been granted me by the Lord to see the wonderful things which are in the Heavens and under the Heavens, I must, as commanded, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple . . . B. 120. T. 188.

5 M. Once, from a longing to know the quality of the mind of a man who is merely natural, I looked up into Heaven, and asked it of the Lord . . . There then suddenly ascended a certain satan . . . I asked why his face underwent those changes; and received the answer from Heaven, that . . .

3. As the place stank where he had stood, I went home in haste.

Docu. 229. (Letter to Oetinger.) I can solemnly bear witness that the Lord Himself has appeared to me, and that He sent me to do what I am doing now; and that for this purpose He has opened the interiors of my mind . . . so that I may see the things which are in the Spiritual World . . . which I have had for twenty-two years. Sep. 23rd 1766.

232. (Id.) Why, from being a philosopher I have been chosen? The cause has been that the spiritual things now being revealed may be taught and understood naturally and rationally: for spiritual truths have a correspondence with natural truths . . . For this reason I was introduced by the Lord first into the natural sciences, and thus prepared; and in fact from the year 1710 to the year 1744, when Heaven was opened to me. . . . The Lord has further granted to me to love truths in a spiritual manner, that is . . . for the sake of the truths themselves; for he who loves truths for the sake of truth, sees them from the Lord . . . Nov. 11th 1766.

234. (Letter to Beyer.) I was forbidden to read writers on dogmatic and systematic theology, before Heaven was opened to me; because unfounded opinions and inventions might thereby have easily insinuated themselves, which afterwards could have been removed with difficulty; and therefore, when Heaven was opened to me, I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed, which led me to read the Word of God over many times; and, as God's Word is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord, who is the Word. Feb. 1767.

M. Title. By Emanuel Swedenborg, a Swede.

1. I foresee that many who read these things . . .

will believe that they are inventions of the imagination; but I asseverate in Truth that they are not inventions, but have been truly done and seen; and that they have been seen, not in any dozing state of the mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of the New Church. . . For the sake of this end He has opened the interiors of my mind and spirit; by virtue of which it has been granted me to be in the Spiritual World with the Angels, and at the same time in the natural world with men; and this now for twenty-five years. (This statement is repeated in T.851, where he says twenty-seven years.)

2. The Angel let himself slowly down on the earth which was my standing-ground. . . I was in the spirit.

26. I asseverate in Truth that these things were done and seen as recounted.

39^e. As it is impossible for any Angel of Heaven to descend, or for any Spirit of Hell to ascend, and speak with any man, except with those who have the interiors of the mind . . . opened by the Lord; and as this cannot be done to the full, except with those who have been prepared by the Lord to receive the things which are of spiritual wisdom; therefore it has pleased the Lord to do this to me, to the end that the state of Heaven and Hell, and the state of men after death, may not be unknown . . .

42. On a certain morning I looked up into Heaven, and I saw above me expanse over expanse . . . Presently a voice from Heaven, like a trumpet, was heard saying, We have perceived, and now we see, that you have meditated about conjugal love; and we know that as yet no one on earth knows what love truly conjugal is in its origin, and in its essence, and yet it is important that it should be known; and therefore it has pleased the Lord to open the Heavens to you, in order that illustrating light and the consequent perception may inflow into the interiors of your mind.

—². There then appeared a chariot descending from the Third Heaven . . . and (the married pair) in it called out to me, Do you want us to come nearer? but in that case beware lest the sparkling which flashes from the Heaven whence we have descended, and which is flaming, penetrates interiorly; by its influx the higher ideas of your understanding . . . are indeed enlightened; but these ideas are ineffable in the world in which you dwell; and therefore receive rationally the things which you are about to hear, and thus set them forth to the understanding. I replied, I will take care; come nearer.

43. After these things, an Angel from that (Third) Heaven appeared to me, holding in his hand a parchment, which he unrolled, saying, I have seen that you have meditated about conjugal love. In this parchment there are arcana of wisdom about it which have not yet been disclosed in the world. They are to be disclosed now, because it is important. . . The Angel (then) let down the unrolled parchment, which a certain angelic Spirit took, and laid on a table in a certain chamber, which he at once locked, and held out to me the key, and said, Write.

55. There were then many Spirits around me . . .

56. Once, when I was speaking with Angels in the Spiritual World, I was inspired with a pleasant passion to see the Temple of Wisdom . . .

73^e. These things . . . were shown me when my spirit was awake, and were afterwards recalled to my memory by an Angel, and thus described. And as they are from the Spiritual World . . . I have decided to arrange them into six Memorable Relations according to the progressions of the ages.

75. Once, when I had meditated about conjugal love, my mind was seized with a desire to know what had been the quality of that love with those who lived in the (various) Ages. . . I therefore prayed to the Lord that I might be allowed to speak with them. . . And lo an Angel stood near me, and said, I have been sent by the Lord to be your guide and companion . . . I was in the spirit, and girded myself for the journey . . .

81⁵. My heart (then) exulted, and I went home with joy; and there I returned out of the state of the spirit into that of the body; in which latter state I committed to writing what I had seen and heard.

82. After these things, a man came running with vehemence from the northern quarter, and . . . said, Are you he who wants to seduce the world by instaurating a New Church? (Swedenborg states and demonstrates to him the five points of the Faith of the New Church.)

103. One morning, before sunrise, I looked towards the east in the Spiritual World, and saw four horsemen . . .

—². Wondering at these things, I looked up into Heaven, and asked where those horsemen were going; and I received for answer . . . It was (also) said to me, Go, and do you also enter (that house), and you will hear.

115. Awaking at midnight, I saw at some height towards the east an Angel holding a paper in his right hand . . . and I saw that there was written thereon, The Marriage of Good and Truth . . .

132. I once spoke with two Angels . . . who, when they perceived that I was meditating on the arcana of wisdom concerning conjugal love, said, Do you know anything about the Schools of Wisdom in our World? . . . They then took me by the hand, saying, Follow us . . . T.48.

—². I replied, I was led here by two Angels to see and hear; but not to sit down.

148². I have heard from the Angels that . . . 171². 172. 200². 205.

151a. As I was going home from the School of Wisdom, I saw in the way an Angel in a hyacinthine garment. He joined me, and walked by my side, and said, I see that you have come out of the School of Wisdom, and that you have been gladdened by what you heard there; and as I perceive that you are not fully in this world, because you are at the same time in the natural world, and therefore know nothing of our Olympic Gymnasia . . . if you like I will conduct you to the place . . . So he led me . . .

[M.] 155a. I was awakened one morning by the sweetest singing, which was heard from some height above me ; and, during the first wakefulness, which is more internal, peaceful, and sweet than the rest of the day, I could be kept for some time in the spirit as it were out of the body . . . After this, I arose, and looked forth into the Spiritual World ; and in the east, under the Sun, there appeared as it were a Golden Shower . . .

166². It does not become me to open these things circumstantially ; but it does become the wives themselves . . .

182. After some weeks, I heard a voice from Heaven, saying, See, there is again an Assembly on Parnassus. Come here, and we will show you the way. Des.

—³. They asked, What news from the earth ? They replied, This is new : that a certain person asserts that he speaks with Angels, and has his sight opened into the Spiritual World equally as into the natural world ; and he brings thence many new things, among which are the following . . .

193³. I have heard that . . .

207. After some time I looked towards the city Athenaeum . . . and I heard thence an unwonted cry . . . I inquired from afar what was the matter . . . As I was in the spirit, and as distances with Spirits are according to the states of their affections . . . I seemed to myself to be present there . . .

218². I saw boys and girls through a window in the street of a great city, (and from their ways) I could see plainly that a man is born understanding, and a woman, love . . .

231. As [the idea] fell into my thought whether there are just, learned, and wise people in Hell, I was affected with a longing to see whether there are such there ; and it was said to me from Heaven, You shall see and hear. I went out of the house in the spirit, and saw before me an opening . . . and I descended by a ladder . . .

—³. There was then given me illustration from Heaven, by which I perceived . . .

—⁶. It was then said to me, Wait a little, and there shall be granted you attendant Angels from the Society next above them. Through these, light from the Lord will be given you . . . 232.

232⁵. Having so said I went away, and they in indignation threw stones after me.

235^o. I have heard in the Spiritual World that . . .

242^o. I was once wandering in a great city, through the streets, seeking a dwelling-place, and I entered a house where dwelt married partners of diverse religion. Being myself unaware of this, the Angels spoke to me, and said, We cannot remain with you in that house . . .

261^o. Once, when I had meditated about Heaven and Hell, I began to long for a universal Knowledge concerning the state of both ; knowing that he who knows universals can afterwards comprehend singulars . . . In this longing, I looked to that tract in the northern quarter near the east where were the places of instruction, and I went there by a way then open to me. I entered one of the colleges . . . and asked

the head-masters whether they knew the universals concerning Heaven and Hell. They said . . . If we look towards the east to the Lord, we shall be illustrated, and we shall know. They did so, and said . . .

—^e. When I was at home, it was said to me from Heaven, Examine these three universals above and below, and we shall afterwards see them in your hand. Ex.

263. When I had meditated on these things, it was said to me through an Angel by the Lord, You shall see and be confirmed by sight what is the quality of that infernal love. Then suddenly the earth opened itself on the left, and I saw a devil ascending from Hell. Des.

267. After some space of time, I entered a certain grove, and walked there in meditation about those who are in the concupisence . . . of possessing the things of the world ; and I then saw at some distance from me two Angels conversing together, and by turns looking at me. I therefore approached nearer, and as I approached they accosted me, and said, We have perceived in ourselves that you are meditating on what we are conversing about, or that we are conversing about what you are meditating on, which is from the reciprocal communication of affections.

270. One morning, after sleep, my thought was deeply engaged on some arcana of conjugal love . . . I then saw two swans flying . . . An Angel (then) stood by me, and said, Do you understand what you have seen ? I replied, Some little. He said . . .

—⁵. Being inflamed with a longing to see that palace, I asked whether anyone was permitted to enter and see it, as it was a representative palace ? The Angel replied, None but those who are in the Third Heaven . . . from whom I have heard what I have related to you . . . He wanted to recount still more things about conjugal love from its effigies in that palace ; but he said, Enough for this time ; inquire first whether these things are above the common understanding. If they are, what is the use of more ? But if not, more will be disclosed.

293. I once looked through a window to the east, and saw seven women sitting upon a bed of roses . . . I strained my eyesight to see what they were doing, and this affected them ; and therefore one of them beckoned to me, and I went out of the house, and quickly approached them. I asked politely whence they were . . . They said, We are wives, and are conversing here about the deliciousnesses of conjugal love, and . . . we conclude that they are also the deliciousnesses of wisdom. This answer so delighted my mind that I seemed to myself to be in the spirit, and consequently in a perception more interior and illustrated than, previously, in any other way . . .

315. I once saw not far from me a meteor . . . I lifted up my eyes, and saw boys, young men, and old men, entering a house . . . over which was that phenomenon . . . I asked, What is going on there ? He answered, It is a Gymnasium . . . I went in with them, being then in the spirit, that is, in a state like that in which are the men of the Spiritual World . . .

—¹². I then went away home; and lo, over that Gymnasium . . . there appeared a bright cloud . . .

316. Once, as I was walking in rest of the lower mind, and delightful peace of the interior mind, I saw from afar a grove, in the midst of which was a portico leading to a small palace . . . I went there in spirit, and asked a certain keeper . . . whether I might enter. He looked at me . . . in order to see whether the delight of peace which he saw in my face partook of the delight of conjugal love . . . I was then meditating on conjugal love . . . and he told me that I might enter . . .

326. As I saw them from my lodging—*diversorio*—I became in the spirit, and in the spirit I went out to them, and approached the head-master. . . He said, I was surprised as I saw you approaching that now you came into my sight, and now you went out of it . . . surely you are not in the same state of life as we are. To this I replied, smiling, I am neither a player, nor a Vertumnus; but I am alternate, being now in your light, and now in your shade; thus both a foreigner and a native. . . I am in . . . the natural world, and also in the . . . Spiritual World. Hence it is that I am in the natural state, and at the same time in the spiritual state; in the natural state with the men of the Earth, and in the spiritual state with you; and when I am in the natural state you do not see me; but when I am in the spiritual state, you do. That I am such has been granted by the Lord. (Fully ex. under SPIRITUAL.) T.280.

328^S. I once thought . . . about God before the creation; and as I could not as yet remove spaces and times from . . . my thought, I became anxious . . . But it was said to me, Remove the ideas of space and time, and you will see. It was granted me to remove them, and I saw; and from that time I could think of God from eternity, and not at all of nature from eternity . . . T.31^S.

329. After the head-master had gone away, some of the boys . . . followed me home, and stood near me for a little, while I was writing; and lo they saw an insect running upon my paper . . .

353. I was once in the midst of Angels, and heard their discourse . . .

355. Once, as I looked forth into the Spiritual World, I saw in a certain meadow men clothed in garments like those worn by men . . . I approached them . . .

368^S. This description of jealousy has been given me from Heaven . . .

372. I asked the jealous Angels concerning the seat of jealousy . . .

380^S. When I was in amazement at the multitude of such, there stood an Angel at my side, and he said to me, What are you meditating about? . . .

381. Once, when I looked around into the World of Spirits, I saw from afar a palace . . . besieged by a crowd . . . I swiftly betook myself out of the house . . . and entered . . .

415. One morning, when I awoke . . . and was meditating in the early and serene light before full

wakefulness, I saw through the window as it were a flash of lightning . . . and heard from Heaven these words: There are some not far from you who are disputing about God and nature . . . T.77.

416. After these things, the two Angels, seeing me near, said of me to the bystanders, We know that this man has written concerning God and nature: let us hear it. . . I therefore read (from the *Divine Love and Wisdom*) as follows . . .

444^S. I rejoiced at heart that it was granted me to speak with Angels of such innocence . . .

521. My eye was opened, and I saw a dense forest, and a crowd of satyrs there . . .

—⁴. I then joked with them . . .

522. After these things I returned home, and the next day . . . I looked towards the same forest, and saw . . . in its place a sandy plain, in the midst of which was a pool containing some red serpents. Some weeks afterwards, when I looked thither again, I saw on its right side some fallow land, and upon it some husbandmen. Again, after some weeks, I saw arising out of that fallow land some newly tilled land surrounded with shrubs. And I then heard a voice from Heaven, Enter into your bed-chamber, and shut the door, and apply to the work commenced on the Apocalypse; and work steadily at it until it is finished within two years.

524^S. As it has been granted me to be for many years together with the Angels, and to speak with those who have come from the world, I can testify for certain that everyone is there examined as to what the quality of his life has been; and that the life which he has contracted in the world remains with him to eternity. I have spoken with those who lived ages ago . . . and have recognized their life to be like that of the description given it in history; and I have heard from the Angels that the life of no one can be changed after death, because it has been organized according to the love . . .

532. I was once carried up as to my spirit into the angelic Heaven, and into one of its Societies; and some of the wise . . . said to me, What news from the earth? I said, This is new: that the Lord has revealed arcana which in excellence surpass those which have ever been revealed since the beginning of the Church. Enum.

533. The Angels rejoiced exceedingly . . . but they perceived sadness in me, and asked why. I said that . . . on earth those arcana are considered of no value. . . . The arcana were then written on a paper, which was let down from Heaven; and in its progress through the Spiritual World it shone like a star; but when it descended into the natural world, the light disappeared. Des. . . And, as the Angels became sad . . . it was said 'Until a time, and times, and half a time.'

534. After these things, I spoke with the Angels: that something further is being revealed . . . (namely) concerning love truly conjugal . . . They then said, Write about it, and follow the revelation; and afterwards the book written about it shall be let down by us from Heaven, and we shall see whether the things contained in it are received . . .

535. After these things I heard a hostile murmur from

below . . . Do miracles, and we will believe. I asked, Are not these things miracles? . . .

B. Title. By **Emannel Swedenborg**, a Swede.

1. Several works and tracts having been published by me, during some years past, concerning the New Jerusalem . . . and the Apocalypse having been revealed; I am resolved to give to light the Doctrine of that Church in its fulness, thus in its entirety. But, as this is a work of some years, I have thought it advisable to produce some sort of sketch of it, in order that a general idea of that Church and its doctrine may be conceived first . . .

37°. I can asseverate, that from the reason which has been given me, I can clearly see that . . .

81°. I can foretell that . . . T. 181.

I. 3. Hence it has pleased the Lord to open the sight of my spirit, and to elevate this into Heaven, and also to let it down into Hell . . . From this it has become evident to me that there are two worlds, which are distinct from each other . . .

117°. I once heard a voice from Heaven, saying . . .

18°. As it has been granted me to be in the Spiritual World and in the natural world, and thus to see both worlds and both suns, I am obliged by my conscience to make manifest these things . . .

19. After these things had been written, I prayed to the Lord to grant that I should speak with the disciples of Aristotle, of Des Cartes, and of Leibnitz, all together, in order that I might learn their opinions concerning the intercourse of the soul and the body. After my prayer there were present nine men . . . and they stood around me . . .

20. I was once asked, how from being a philosopher I became a theologian? I replied, In the same way as that in which fishermen were made disciples and apostles by the Lord; and that I too from my earliest youth had been a spiritual fisherman. . . A 'fisherman' was a man who investigates and teaches natural Truths, and afterwards, rationally, spiritual ones.

Letter (to Hartley). After reflecting on (your request that I should leave with you some particulars respecting myself), I have been led to yield to your friendly advice. (Swedenborg states many particulars relating to his birth, parentage, travels, intercourse with Charles xii., official position, and ennoblement.) I am (he proceeds) a Fellow and Member of the Royal Academy of Sciences in Stockholm; but I have never sought admission into any literary Society in any other place, because I am in an angelic Society, where such things as relate to Heaven and the soul are the only subjects of discourse. (He then gives an account of his family connections, and proceeds) moreover, all the bishops of my native country . . . and also the sixteen senators, and the rest of those highest in office, entertain feelings of affection for me; from their affection they honour me, and I live with them on terms of familiarity, as a friend among friends; the reason of which is, that they know I am in company with Angels. Even the King and the Queen, and the three princes, their sons, show me great favour . . . They all desire me to return home; wherefore I am far from apprehending, in my own country, that persecution

which you fear . . . and if they choose to persecute me elsewhere, it can do me no harm. But all (this) I consider of comparatively little importance; for it is far exceeded by the circumstance that I have been called to a holy office by the Lord Himself, who most mercifully appeared before me, His servant, in the year 1743; when He opened my sight into the Spiritual World, and enabled me to converse with Spirits and Angels, in which state I have continued up to the present day . . .

Docu. 245. X. (Letter to the King of Sweden.) That our Saviour visibly revealed Himself before me, and commanded me to do what I have done, and what I have still to do; and that thereupon He permitted me to have intercourse with Angels and Spirits, I have declared before the whole of Christendom, as well in England, Holland, Germany, and Denmark, as in France and Spain; and also on various occasions in this country before their Royal Majesties, especially when I enjoyed the grace to eat at their table, in the presence of the whole royal family, and also of five senators and others; at which time my mission constituted the whole topic of conversation. Subsequently also I have revealed this before many senators . . . without mentioning many others, as well at home as abroad, among whom are both kings and princes. . . If any doubt should still remain, I am ready to testify with the most solemn oath . . . that this is the whole truth and a reality . . . That our Saviour permits me to experience this, is not on my own account, but for the sake of a sublime interest which concerns the eternal welfare of all Christians. [May 10th 1770.]

T. Title. By **Emanuel Swedenborg**, a Servant of the Lord Jesus Christ.

12°. I have perceptibly and sensibly observed this influx continually, for twenty-six years . . .

16°. From my infancy, I have not been able to admit into my mind any other idea than that of One God . . .

64. That there is such a presence of all there, has been evident to me from the fact that I have been able to see Africans and Indians there near together, although they are so many miles apart on Earth; nay, that I could become present to those in other planets . . . By virtue of this presence . . . I have spoken with apostles, deceased popes, emperors, and kings; with . . . Luther, Calvin, and Melancthon . . .

71. I once heard beneath me as it were a roaring of the sea . . . (A satanic Spirit said to me) Are you the man who thinks and speaks about order? . . .

73°. I said, I will supplicate to the Lord, and will bring you thence a remedy, by illustrating this matter . . .

74. When they saw me near them, some of them ran up to me, and with some vehemence said, Are you the man who has circumscribed God with laws, as with bonds? . . . On hearing these words I opened my mouth, and, speaking in a loud voice, I said . . .

—^s. They saw Heaven open above me, and heard a voice thence: Listen with self control . . .

76. One day I was in meditation about the creation of the universe; and because this was perceived by the Angels who were above me on the right side . . . one

descended and invited me, and I became in the spirit, and accompanied him; and, after I had entered, I was conducted to the Prince . . . One of them said, We have perceived here that you meditated about the creation . . . we have been in a like meditation, but could never come to a conclusion . . . and therefore we have called you out from the place where you were that you may declare your meditation. . . I said, I meditated long on this subject, but in vain; but afterwards, when I had been intromitted by the Lord into your world, I perceived that . . . Knowing these things, once, when I was in illustration, it was granted me to perceive that . . . —³.

78. The next day an Angel came to me from another Society of Heaven, and said, We have heard that . . . you were invited into a Society near ours, and that you there told them such things about the creation as they favoured then, and have since recollected with gladness. I will now show you how animals and plants of every kind were produced by God. Ex.

79. Once, when I was in thought about the creation . . . there came to me some from the Christian world who in their time had been among the most celebrated philosophers . . .

80. A satan once ascended by permission . . . his woman with him, and came to the house where I was. On seeing them I shut the window; but still I talked with them through it . . .

102^o. It was once granted me to speak with Mary the mother of the Lord . . .

112. Once, having awaked just after daybreak, I went out into the garden before the house, and saw the sun rising in his splendour . . . I then fell into a meditation about . . . Aurora . . . and my mind being delighted . . . I became in the spirit, and heard some . . . saying, Would it were granted to speak with the innovator who has thrown the apple of discord among the rulers of the Church, and which many of the laity have run after . . . By that apple they meant the *Brief Exposition of the Doctrine of the New Church*. . . Being in the spirit, I went to them, and said . . .

—^e. Then suddenly from the spirit I became in the body; and thus returned from the Spiritual World into the natural.

115. As it has been granted me to see all things (of the Last Judgment) I can describe how the Hells were subjugated, and how the New Heaven was built and ordained; but this would be the work of an entire Work.

123^o. How the Lord afterwards reduced all things . . . into order, has not yet been described by me, because the ordination of the Heavens and Hells has lasted from the day of the Last Judgment to the present time, and is still going on; but, after this Book is published, if it be desired, it shall be given to the public. As to myself, I have seen, and do see every day, the Divine omnipotence . . . in this matter.

134^o. The Angel said . . . Go to him who stands there, and he pointed to me, and he will teach you from the Lord that the passion of the cross was not redemption . . .

135. One morning, having awaked from sleep, the Sun of the Spiritual World appeared to me in its splendour, and under it I saw the Heavens . . . and from them were heard unspeakable words, which, being collected together, were articulated into this speakable sentence, There is One God, who is Man, whose habitation is in that Sun. This sentence descended through the Intermediate Heavens into the lowest, and from this into the World of Spirits, where I was; and I perceived that the idea of One God . . . was changed, according to the steps of the descent, into the idea of three gods.

—³. Then, by command of the Lord, three Angels descended and were associated with me, in order that from interior perception I might speak with those who had the idea of three gods . . . Then, from the inspiration afforded me, I spoke with them . . .

136^o. I raised my hand (and addressed them as follows) . . .

—⁴. They wanted to pull my ears. . . I replied, I will speak; but I beseech you, stop the noise.

137. I heard that a Council was convened of those celebrated for their writings and learning concerning the present faith . . . and it was granted me to be present in spirit . . . (One of them) said, O my brethren, what an age! There has risen up one from the herd of the laity, having neither gown, tiara, nor laurel, who has pulled down our faith from heaven, and thrown it into the Styx. . . That man, although advanced in years, is entirely blind in respect to the mysteries of our faith . . . This man . . . has transferred faith to the second Person; and not to Him, but to His Human . . . His companions on the left said . . . Let that prophet tell us whence faith is . . .

—⁷. The Angel then looked at me, and said, You know what the so-called Evangelical believe . . . Recite, therefore, some things . . . Then, in the presence of the Assembly, I read the following passages which I had collected from . . . the *Formula Concordiæ* . . .

—⁸. I then turned to the president, and said, I know that all here are consociated with their like in the natural world; tell me, I pray, whether you know with whom you are consociated. He replied . . . I am consociated with a famous man . . . who lives not far from Luther's tomb. I said, smiling . . .

—⁹. I said, I will interpolate, if allowed, another interrogatory . . .

—¹². (Another) man said . . . I too am consociated with a man in your world . . . at Gottenburg; and I once thought from him that your new doctrine savours of Mohammedanism . . . To appease the just wrath (of those on the right), I stretched forth my hand, and begged a hearing, which being granted, I said . . . At these words, the consociated Spirit . . . said, I have heard harder things from you than ever. But I rejoined, The two charges of naturalism and Mohammedanism are the cause . . .

148^o. (This) it has been granted me to Know by the experience of years in the Spiritual World.

157. By being in the spirit . . . is meant a state of the mind separated from the body . . . The prophets were then in a state such as is that of Spirits and Angels . . . This is the state in which I have been for twenty-

six years, with this difference: that I have been in the spirit and at the same time in the body, and only sometimes out of the body.

[T.] 159. Once, when I was in company with Angels in Heaven, I saw, at a distance below, a great smoke, and fire occasionally bursting out of it . . . The Angels then said to me, Let us pray to the Lord that we may be allowed to descend and approach . . . and it was granted; and there appeared around us a column of light extending to that place; and then we saw . . .

—^e. The Angels, after they had accompanied me home, ascended into their Heaven.

160. Once, in company with Angels, I walked in the World of Spirits . . . and conversed with them . . . about the stars . . .

—⁷. We said . . . we are Angels . . . We said, Follow us into Heaven . . . and as we were with them, the keeper opened the gate . . .

185². I once had a desire to see some region in the frigid zone where were these boreal Spirits; and I was therefore conducted in spirit towards the north . . .

—⁸. I afterwards spoke with the priest . . .

186. I was once engaged in thought about . . . Then an Angel stood before me, and said . . .

277. One day, in the spirit, I rambled through various places in the Spiritual World, for the purpose of observing the representations of heavenly things . . .

279. Seven years ago, when I was collecting the things which Moses wrote from the Wars of Jehovah and the Enunciations, certain Angels were present, and said to me . . .

281. As it has been granted me by the Lord to be in the Spiritual World and in the natural world at the same time, and therefore to speak with Angels as with men . . . for I have spoken with all my relations and friends, and likewise with kings and dukes, as also with learned men, who have met their fate; and this now continually for twenty-seven years, I am able to describe from living experience the states of men after death . . .

335. Once in the twilight when I had awakened from sleep, I saw as it were spectres, in various shapes; and afterwards, when it was morning, I saw fatuous lights in diverse forms . . . And presently the sight of my spirit was opened, and I observed a number of Spirits . . . As I was in the spirit, I came to them . . . They were disputing about connate ideas . . .

—^e. After these things, I looked around, and saw near me Leibnitz and Wolf . . .

339^e. These things have been written in the presence of the twelve apostles, who were sent to me by the Lord while I was writing them.

341^e. I believe not . . . I believe not.

409². I have heard from Heaven that . . .

459³². I stretched forth my hand, and asked that I might be permitted, although a stranger, to present my opinion also . . . I spoke as follows . . .

—^e. I was then suddenly withdrawn from their sight; for from the spirit I re-entered my material body . . .

461. I was once carried away in spirit to the southern

quarter of the Spiritual World, into a certain paradise there . . .

470^e. I have heard from the lips of the men of the Most Ancient Church that . . .

487. Some of the members of the Synod of Dort were sent to me . . .

492. I have sometimes heard words let down from Heaven concerning the good of charity, which passed through the World of Spirits, and penetrated into Hell . . .

503. I heard that an Assembly was called together . . . to deliberate on free will . . .

—⁵. I stood near and listened intently . . . and as I grew warm in my spirit, I asked in a loud voice . . .

504. I was in the interior spiritual sight in which are the Angels of the higher Heaven; but I was then in the World of Spirits. And I saw two Spirits . . .

—³. I afterwards conversed with both of them . . .

—⁸. Then, in the spirit, I drew near the place . . .

508. One day there appeared to me a magnificent temple, square in form . . . What each particular signified inflowed into my meditation. That temple signified the New Church . . . I saw over the gate the writing, *Nunc licet* . . . and it came into my thought that . . .

—⁶. The Angel of the Third Heaven . . . handed to me the paper; but as it was written with rounded letters, such as are in that Heaven, I returned the paper, and begged that they would themselves explain the meaning . . . in terms adapted to the ideas of my thought. And he replied, This is written there: Enter henceforth into the mysteries of the Word which has been hitherto closed up; for its several Truths are so many mirrors of the Lord.

664. I once looked into the Spiritual World to the right, and observed some of the Elect speaking together. I approached them, and said . . .

665. A voice was then heard from Heaven from the Angels directly over us, saying, Come up hither, and we will ask the one of you who is still in the natural world . . . what they know there about conscience . . .

695². One day I was carried up into Heaven, and was conducted into a Society, there in which were the Sophi . . . I told them that in the body I was in the natural world, but in the spirit in their Spiritual World. Those Angels were glad, and inquired, What do they know there about Influx . . . And having recollected what I had gathered on that subject from the discourse and writings of celebrated men, I replied . . .

—⁵. I afterwards spoke with the Angels about . . .

767³. Nor do I doubt that . . .

771². Lest naturalism and atheism . . . should spread still farther . . . it has been enjoined upon me by the Lord to make public various things from what I have seen and heard . . . and also to explain the Apocalypse . . .

772^e. This I attest, because I saw it (the Last Judgment) with my eyes, in full wakefulness.

776. As the Lord has opened to me the spiritual sense of the Word, and as it has been granted me to

be together with Angels and Spirits in their World as one of them, it has been disclosed that . . .

779. That this Second Advent of the Lord is effected by means of a man, before whom the Lord has manifested Himself in Person, and whom He has filled with His Spirit, to teach the doctrines of the New Church through the Word from Him. Gen.art.

— As the Lord cannot manifest Himself in Person . . . and yet has foretold that He will come, and found a New Church . . . it follows that He will do this by means of a man, who can not only receive the doctrines of this Church with the understanding, but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterwards opened the sight of my spirit, and so intronitted me into the Spiritual World, and granted me to see the Heavens and the Hells, and also to speak with Angels and Spirits, and this now continuously for many years, I testify in Truth; and likewise that from the first day of that call I have not received anything which pertains to the doctrines of that Church from any Angel; but from the Lord alone while I read the Word.

780. In order that the Lord might be constantly present, He has disclosed to me the spiritual sense of His Word . . .

796. I have often spoken with the three leading reformers of the Christian Church . . .

—³. See LUTHER, here.

796. I have not spoken with Melancthon so often, because . . . I was surrounded with angelic Spirits who are in charity . . .

798⁵. As Calvin then enjoyed the liberty of . . . coming nearer the place where I was staying, it was granted me to speak with him . . . From the zeal of converting him, I said . . .

850. I saw some persons ascending from the lower regions . . . who said to me, Why has your Lord revealed the arcana you have just enumerated to you who are a layman . . . I replied, Such is the good pleasure of the Lord, who has prepared me for this office from my earliest youth. I will ask you in return, Why did the Lord choose fishermen for His disciples . . . Discuss this . . . and you will discover the cause.

851. I foresee that many who read the Relations . . . will believe that they are inventions of the imagination. But I assert in Truth that they . . . were truly seen and heard, and that not in any state of a dozing mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will belong to His New Church . . . For this purpose He opened the interiors of my mind or spirit, whereby it has been granted me to be in the Spiritual World with Angels, and at the same time in the natural world with men, and this now for twenty-seven years. Who in the Christian world would have known anything of Heaven or Hell, if it had not pleased the Lord to open in some one the sight of his spirit, and to show and teach? . . .

Theorem (at the end of T.) I once saw in the Spiritual World a certain duke, an Elector of Germany . . . and

near him two bishops . . . and heard their conversation . . .

Docu. 246. (Letter to the Landgráve of Hesse-Darmstadt.) As the Lord our Saviour cannot come into the world in Person, it was necessary that He should do it by means of a man, who should not only receive the doctrine of that Church by his understanding, but also publish it by means of the press; and as the Lord had prepared me for this from my childhood, He manifested Himself in Person before me His servant, and sent me to do this work. This took place in the year 1743; and He afterwards opened the sight of my spirit, and thus introduced me into the Spiritual World . . . and this continually for twenty-seven years. I declare in truth that this is so. This took place with me on account of the New Church, the doctrine of which is contained in my books. [1771.]

Docu. 277. (Swedenborg was asked for news about a Prince of Saxe Coburg Saalfeld . . . who was lost in 1745, without anyone having the least knowledge of his fate. The following memorable answer was given by Assessor Emanuel Swedenborg with his own hand:—) Of this no one can have any experience, because the departed themselves do not know how they have died . . . For death to them is not as death, but as . . . a continuation of the former life . . . hence to ask anyone about his departure from this world would seem to him like asking about a thing which has not taken place. Moreover it is difficult to find a person who has been deceased twenty-seven years, because he is already firmly established in a Society into which it may be difficult for me to gain entrance. As to asking the Angels about this, they do not have any such knowledge; and as to asking the Lord Christ Himself, it is too small a matter. For the rest I wish you the Lord's blessing. [1772.]

Ecc. Hist. 3. The books are to be enumerated which were written . . . by the Lord through me.

4. The writing there is such that it shines brightly before those who believe in the Lord, and in the new revelation; but it appears dark and of no consequence to those who deny them, and who are not in favour of them on account of various external reasons. Experimental proofs that their style of writing is such. Enum. . . When I read to myself the writings which I had printed, they appeared to me vain, so long as a certain cunning and sinister one was present; but it was different in the presence of others.

7. When the *Brief Exposition* was published, the angelic Heaven from east to west, and from south to north, appeared of a crimson colour with the most beautiful flowers. This took place before myself, and before the kings of Denmark, and others. (See also Docu. 244.)

8. There was inscribed on all the books, The Advent of the Lord, on all in the Spiritual World. I wrote the same by command on two copies in Holland.

Summary of Coro. Lastly, on Miracles. iv. In place of miracles at this day there has been effected the manifestation of the Lord Himself, intronission into the Spiritual World, and illustration there through

immediate light from the Lord in such things as are the interior things of the Church. But principally the opening of the spiritual sense of the Word, in which is the Lord in His Divine light.

[Summary of Coro.] v. These revelations are not miracles, because every man is as to his spirit in the Spiritual World without any separation from his body in the natural world; but I with some separation; but only as to the intellectual part of my mind, and not as to the voluntary part.

Inv. vii. That this (New) Church has been established not by miracles, but by the revelation of the spiritual sense of the Word, and by the introduction of my spirit and at the same time of my body into the Spiritual World, in order that I might know there what Heaven and Hell are, and might imbibe immediately in light from the Lord the Truths of faith, by means of which man is led to eternal life.

29. The things which are related are not miracles, but testimonies that I have been introduced by the Lord into the Spiritual World . . .

39. It is more than miracles that I speak in the Spiritual World with Angels and Spirits; that I have described the state of Heaven and of Hell, and of the life after death; and also that the spiritual sense of the Word has been opened to me, besides many other things. This intercourse has so far as I know been granted by the Lord to no one previously; a sign that this is for the sake of a New Church . . . Testimonies that I am in the Spiritual World may be seen in abundance in my books.

41. In the Spiritual World no one knows another from his mere name; but from an idea of his quality. This causes the other to be present . . . It has been granted me to speak with these; but with the rest it is not possible [for me to speak].

43. The manifestation of the Lord in Person, and introduction into the Spiritual World by the Lord, as well as to the sight as to the hearing and speech, is better than all miracles; for we do not read anywhere in history that such intercourse with Angels and Spirits has been granted to anyone since the creation of the world. I am daily with Angels there, as in the world with men, and this for twenty-seven years. The testimonies of this intercourse are the books published about Heaven and Hell, and also the Relations . . . the things said there about Luther, Melancthon, Calvin, and the inhabitants of many kingdoms, besides various testimonies known in the world, and many which are not known. Say who ever before knew anything about Heaven and Hell, the state of man after death, and about Spirits and Angels.

44. In addition to these most evident testimonies . . . the spiritual sense of the Word has been disclosed by the Lord through me . . . This surpasses all the revelations there have ever been since the creation of the world. Ex.

52. The manifestation of the Lord and immission into the Spiritual World surpasses all miracles. This has not been granted to anyone in the same way as to me, since the creation. The men of the Golden Age did indeed speak with Angels; but it was not granted them

to be in any other light than natural light; but to me to be in both spiritual and natural light at the same time. By this means it has been granted me to see the marvels of Heaven: to be among the Angels as one of them; and at the same time to imbibe Truths in the light, and thus to perceive and teach them: consequently to be led by the Lord.

55. For this reason it pleased the Lord to prepare me from my earliest youth to perceive the Word; and He introduced me into the Spiritual World, and illustrated me more nearly with the lumen of His Word. Hence it is evident that this is before all miracles.

On Miracles. My discourse (on Miracles) being finished, the Angels kissed me for what I had told them; and said that they would occasionally invite me to their assemblies. I thanked them, and promised to return when leave was granted by the Lord.

Swedenborgianism. *Swedenborgianismus.*

Docu. 245. V. (Swedenborg speaks of Swedenborgianism.)

X. Swedenborgianism, which is the worship of the Lord our Saviour.

Sweep. *Verrere.*

See under CLEANSE.

A. 3142. 'I have swept the house' (Gen. xxiv. 31) = that all things were prepared and full of goods. 'To sweep' = to prepare and infill . . . for nothing else is required of man than that he sweep the house, that is, reject the cupidities of evil and the derivative persuasions of falsity: he is then infilled with goods . . . Hence it was a formula of the ancients 'to sweep or cleanse the house,' and also 'to sweep and prepare the way;' and by 'to sweep the house' was meant to cleanse one's self from evils, and thus prepare one's self for the entrance of goods; and by 'to sweep the way' was meant to prepare one's self for the reception of truths. III.

—e. 'To sweep the house,' in the opposite sense, = the man who deprives himself of all goods and truths, and thus is infilled with evils and falsities. III.

D. 5070⁵. They say that everyone should sweep his own door.

E. 675¹⁰. 'To sweep the house' (Luke xv. 8) = to traverse the whole mind, and to examine every particular to find where (the truth) lies hidden.

724³⁴. That nothing whatever of truth would remain, is signified by, 'she shall be swept with the besom of destruction' (Is. xiv. 23).

Sweet. *Dulcis.*

Sweetness. *Dulcedo.*

A. 1759. The speech of the intermediate Spirits is sweet . . .

5054. See SWEET-*suavis*, here.

5117. The predominance of good is represented in the flavour and sweetness which are perceived in ripe grapes.

5620. The reason 'honey'=delight, is that it is sweet; for everything sweet in the natural world corresponds to delight and pleasantness in the Spiritual World.

6469. It has been granted me to perceive, by influx, the sweetness of the Angels, which they perceive from this: that they do not think and will from themselves . . . D.2870.

8356. 'The waters were made sweet' (Ex.xv.25)= that thus truths were made delightful. 'Sweet'= delight; for 'sweet,' in the spiritual sense, is the sweet of life, which is one with delight.

P. 296^o. At last he feels nothing sweeter (than the delight of evil).

R. 481. 'To be in the mouth sweet as honey' (Rev. x. 9)=that the first of reception is grateful and delightful. E.619.

M. 162^e. Conjugal love (then) inspires into them the sweetnesses of love . . .

297^e. Entreating them . . . for this sweet addition to their life.

D. 1047. A sweet and vinous odour comes from those who from a kind of lawful love flatter those whom they love . . .

2172. On the sweet speech of celestial Spirits.

2173. The sweetness of the flux came from the fact that they were good . . .

—^e. As there is true goodness in them . . . there is also true sweetness.

2502^o. They who begin to indulge in idleness find in it the greatest sweetness . . .

3137. Spirits who have as an end that their life may be sweet; thus simulate friendships for the sake of sweet intercourse. . . Such are there given to magical arts.

3206^o. They feel a sweetness (in Gehenna).

3369. Meanwhile I was in a sweet sleep.

3618. He had put on the persuasion that in the other life he would have a sweet sleep.

3895. A sweet undulation over my head (from lascivious girls).

4082^o. He wanted to insinuate himself by such things as were sweet to them.

D. Min. 4715. They who (here) appear good and sweet in face . . . but inwardly think evilly of all.

E. 618. 'Sweet'=what is delightful from the good of truth and the truth of good. 619¹⁴, Ill. 621.

J. (Post.) 245. The sweetness of the delight of the love of exercising command is ineffable . . .

Sweet. *Suavis.*

Sweetness. *Suavitas.*

Sweetly. *Suaviter.*

A. 830. Deceive men by wearing a sweet expression and speech. D.2855.

2341^o. The 'sweet and refined wines' (Is.xxv.6)= the truths of these goods.

4327^o. They speak sweetly . . . yet are the bitterest enemies.

5054. Those in the province of the neck of the uterus and ovaries are in the sweetest=*suavissima et dulcissima*-life . . . D.3152. De Conj.106.

8111. In the other life probity manifests itself by gentleness and sweetness. These qualities (in the Spirits of Jupiter) could be very clearly distinguished from the gentleness and sweetness of the good Spirits of our Earth. 8384.

9293^o. As an offering to Jehovah=the good of love and of faith, it is said that it shall then be 'sweet to Jehovah' (Lev.iii.5). E.444⁸.

U. 50. Probity (there) manifests itself by gentleness because it fears to do harm, and by sweetness because it loves to do good.

M. 44^o. These things cause the social intercourse between the sexes (in Heaven) to be heavenly sweetnesses themselves, which are pure.

55. There was heard from Heaven the sweetest singing . . . The sweetness of the singing was like the affection of some love flowing forth harmonically.

—⁷. The chaste love of the sex . . . derives its sweetness from eminent but chaste potency. . . As the beauty of a woman . . . enters the mind, that love is sweet.

D. 2901. For the odour (of ordure) is sweet to them.

E. 799^o. 'To see the sweetness of Jehovah' (Ps. xxvii.4).

Coro. 51^e. Thus enjoys the use of both in pleasantness.

Sweetened. *Edulcoratus.* T.324^e.

Sweetscented. *Suaveolentus.*

Sweet Scent. *Suaveolentia.*

A. 4748. Sweetscented and fragrant things were employed by the ancients in their worship. Tr.

9474^o. Why the oil of anointing, and the incense, were to be rendered sweetscented. Ex.

M. 439^e. Distinguishes a fire of dung by its bad smell=*maleolentia*, from a fire of spices by its sweet scent.

T. 38^o. Beautiful flowers from which there breathes forth a sweet scent=*suaveolentum*.

E. 324. The good of love and charity produces this sweet scent or fragrance, but through truth . . .

Swell. *Tumescere, Intumescere.*

Swelled. *Tumidus*

Swelling, A. *Tumescencia.*

P. 215^o. It was felt only as a pleasurable sensation in the swelling breast.

D. 991. He then began to swell . . . like Atlas . . . The reason was that such men swell from their Knowledges . . .

993. So those who constitute the colon are swelled . . . as is the colon with wind.

[D.] 3242a. (The Spirits of the moon) are **swollen**, and suppose themselves to be great . . .

4558. Hypocrites inflicted pain on my gums . . . so that they **swelled**.

E. 730⁶⁶. 'Their foot **swelled** not' (Deut.viii.4)= that the natural man was not injured by these afflictions.

1057⁶. (In profaners of this kind) the unclean effluvia which exhale from the waste matters in the body . . . cause a **swelling** of their breasts . . .

Swelling. *Tuber, Tuberositas.*

Tubercle. *Tuberculum.*

A. 5188. Such relate to the sores which are called spurious **tubercles**, which usually grow on the pleura and other membranes . . . (This is *filthy* tubercles in D.1761,2.)

—². After (punishment) the **swelling** seems to be pressed in and to grow hollow, whereupon the velocity (of the whirling) is increased; and, what is wonderful, this is according to the form of such **swellings**, or abscesses. D.1763.

5717². Such relate to deadly **swellings** of the head, within the skull.

M. 315⁴. Some have supposed the soul to be in the small **tubercle** between the cerebrum and cerebellum, which is called the pineal gland . . .

D. 5925. Their face was almost monstrous from the prominences and **swellings**.

Swift. *Celer.*

Swiftness. *Celeritas.*

A. 6599. The ideas (succeed) each other with such **swiftness** that . . .

E. 357²². Occurs.

780⁸. The signification of 'light,' and 'swift.'

Swift. *Velox.*

Swiftness. *Velocitas.*

D. 2207⁹. The idea of the rejection of evil . . . is attended with a certain **swiftness**.

E. 281⁷. 'Saul and Jonathau . . . were **swifter** than eagles' (2 Sam.i.23). . . 'Swiftness,' in the Word, when predicated of intelligence, = the affection of truth.

—¹⁰. 'His horses are **swifter** than eagles' (Jer. iv.13)=reasoning against truths, and destroying them; for by 'swift,' and 'haste,' in the Word, is signified being stirred by affection and desire.

355²⁷. 'Ye said . . . We will ride upon the **swift**; therefore shall they that pursue you be made **swift**' (Is.xxx.16). . . 'To ride upon the **swift**'=to covet and love those things which are of one's own understanding and the derivative thought and reasoning. That falsities will then break in and take possession, is signified by . . . 'therefore shall they that pursue you be made **swift**.' 'Swift,' and 'haste'=that which is done from cupidity or from love.

455¹⁹. 'The tongue of the stammerers shall be **swift** to speak' (Is.xxxi.4)= . . . that those who are hardly

able to apprehend the truths of the Church will acknowledge them from affection. 'Swift' is predicated of affection.

Swift Beasts. See COURIER.

Swim. *Natare.*

Floating. *Natatisis.*

A. 2596. The Chinese presented to view . . . the idea of a floating city.

2871². He then appeared like an infant **swimming** with his hands.

P. 296⁹. In these delights man's thought **floats**, like a boat in a current.

D. 3370. I then saw human bodies as it were **floating** in the sea . . .

D. Min. 4787. As he still breathed revenge, he was immersed in the sea . . . and after he had laboured in **swimming** he sank to the bottom.

E. 629⁸. 'The waters were high, waters of swimming' (Ezek.xlvii.5) . . . = celestial intelligence . . . and because it is far above the natural man, they are called 'waters of **swimming**.'

Swine. *Sus.*

Swine, Of. *Suillus.*

See PIC.

A. 939. A vapour exhales from (the Hell of the avaricious) like that from **swine** being scraped in a scalding trough.

4751². Hence the avaricious appear to themselves to be among **swine**.

H. 488⁴. The avaricious . . . love **swine's** filth.

C. J. 83. (The confirmed Quakers) appear at a distance like wild **swine**. D.3785. J.(Post.)58.

P. 254⁴. A peasant (who) sits down to a table on which is **swine's** flesh . . .

M. 430. The forms of beasts under which the lascivious delights of scortatory love are presented to view, are **swine**, etc.

D. 826. There appear to the left huge **swine** joined together, by which are represented the earthly matters which are in urine, and are separated from the serum [of the blood]. . .

5954⁹. Those not in conjugal love are like **swine** and pigs as to all things. This was confirmed by one such who appeared like a hog, and who devoured excrements with delight.

D. Min. 4571. Ignatius . . . fled from adoration, by making himself as filthy as a **swine**.

4782. They appeared like **swine** . . .

E. 659². 'To eat **swine's** flesh' (Is.lxxv.4)=to appropriate to one's self infernal evils.

1005³. In the brothels in Hell . . . adulteresses are seen lying with adulterers, like **swine** in filth.

Swim. *Deliquium.*

A. 1512. From those in hatred and revenge exhale spheres which cause a swoon . . .

4416². When heavenly light falls into their smoky lumen . . . some of them fall as it were into a swoon.

4529^e. (When in that Heaven) they began to fall into a holy swoon.

4750. When (the celestial Angels) are sent to others, they are encompassed by other Angels; (for otherwise) the sphere of their love would throw into a swoon those to whom they are sent . . .

5716. There are Spirits who inject unclean colds . . . they also induce swoons.

6195. I then felt a pain in my head, such as is felt by those who fall into a swoon. D.Min.4686.

6321^e. As they prevented the influx of the Angels, so the life of thought . . . became at last as with those who fall into a swoon.

10382. (In the Third Earth) if a man persists in evil, he dies by a swoon. D.1682.

H. 232. An evil Spirit, when merely looked at by the Angels, falls into a swoon.

409^e. When good Spirits . . . perceive the heavenly joy from an Angel . . . they are filled with such delight that they come as it were into a sweet swoon.

W. 110. If an Angel of the Ultimate Heaven . . . enters the Third Heaven, he falls as it were into a swoon. Ex.

341^e. (The exhalations) from the poisonous Hells induce swoons.

390^e. So long as the heart moves, love with its vital heat remains and preserves life, as is evident from swoons, suffocations, and embryos. 399². 410. D.Wis. iii.5. vii.4². x.7.

407². That man has neither sensitive nor active life without the co-operation of the heart and lungs, is evident from swoons, when the heart alone acts. D.Wis.vi^e.

M. 510^e. They then appear to themselves to fall into a swoon . . . and sink down into their Hell.

T. 31². When man wishes to perceive . . . the eternity of God before times, it is as if his mind fell into a swoon . . .

119. Then the head, having no correspondence with the body, falls into a swoon.

607. If the conjunction between men and Angels were severed . . . the men would instantly fall into a swoon . . . and if it were not restored, they would die.

D. 2625. I perceived the same stench by a kind of swoon . . .

5635. If they try to return, they fall into a swoon, from the anguish. —.

D. Wis. xi. 6a. The heart and lungs are separated in swoons and suffocations; but, when separated, they do not make the life of man's body . . .

Sword. *Ensis*.

A. 6318^e. When they rose up from the deep, there appeared as it were a sword threatening to fall on their heads. D.Min.4594.

C. J. 77². When the Africans want to know in what VOL. VI.

state as to the affection and perception of truth they are, they draw their swords, and if they shine, they know that they are in genuine truths . . . according to the degree of the shining. D.6095.

T. 86. Divine good is like the round hilt of a sword; but Divine truth from Divine good is like a sharp sword.

508². The sword vibrating in his hand = that the sense of the letter can be turned hither and thither, provided it is done in application to some truth.

D. 934. That swords and sharp-pointed things appear whenever a Soul speaks one thing and thinks another.

3506. Men might manufacture swords, etc. and yet be good . . .

Sword. *Gladius*.

A. 306. 'The flame of a sword turning itself' (Gen. iii.24)=man's Own love with its insane cupidities and the derivative persuasions, which are such that he would fain enter, but is borne away from them to corporeal and earthly things. 309, Ill. (=Divine truth in ultimates, which is like the Word in the sense of the letter, which can be thus turned. S.97².) (=the terrific driving off and rejecting of all who are in falsities. E.131²⁰.) (=truth from the good of celestial love protecting. E.277².)

574^e. 'Sword' (Is.lxvi.16)=the punishment of falsities. 1188². 1296^e.

1327⁶. That 'the sword should be sent'=a penalty of profanation.

1460². 'Sword and famine' (Jer.v.12)=to be bereaved of the Knowledges of truth and good. . . 'Sword'=vastation as to spiritual things.

1857^e. 'To fall by the mouth of the sword'=by falsities; for 'a sword,' in the Word,=the penalty for falsity.

2039^e. 'Swords of stones' (Josh.v.2)=the truths with which they were to be imbued in order that they might therewith chastise and dispel filthy loves; for there is never any purification without the Knowledges of truth. (See 2046^e.) 9659².

2686⁴. 'Sword'=truth. 4135.

2799. 'A sword' (as distinguished from a knife)=truth combating . . . and also the vastation of truth; in the opposite, falsity combating, and the punishment of falsity. Fully ill. 3021⁴. 3183². 3240⁴. 3268⁷. 3301⁷. 5694³.

3601. 'By thy sword shalt thou live . . .' (Gen.xxvii.40)=that so long as truth is being conjoined with good, good will be apparently in the lower place; for 'a sword'=truth combating . . . and the conjunction is effected by means of combats, that is, by means of temptations.

3696². 'Sword'=falsity combating against truth. 9050⁹, Refs. 9164^e. 9182⁶. 10227⁹. 10406⁷.

3727⁶. 'To kill the people with the sword' (Ezek.xxvi.11)=to destroy truths by means of falsity.

3941². 'The sword of Jehovah devoureth' (Jer.xii.12)=the devastation of truth.

4499. 'A sword'=truth combating and the consequent defence of truth; in the opposite, falsity combating and

the consequent vastation of truth. 472S². 5044⁶. —⁹. 5120⁶.

[A. 4499]. The reason 'a sword,' here (Gen.xxxiv.25) = evil also, is that it was the sword of Levi . . . 450I.

4843⁴. 'I am not come to send peace, but a sword' (Matt.x.34) . . . =temptations; for 'a sword'=truth combating; and, in the opposite, falsity combating. E.131².

5376³. 'The sword,' etc. = a state of desolation.

6306⁵. 'Sword'=truth combating. 8617. 8813⁶.

6767⁵. 'Thrust through with the sword'=truth extinguished by falsity.

7102. 'Lest He fall upon us with pestilence and the sword' (Ex.v.3)=to avoid the damnation of evil and falsity.

— In the Word four kinds of vastations and punishments are mentioned . . . and by 'the sword' is signified the vastation of truth, and the punishment of falsity. III.

7162. 'To put a sword in their hand to kill us' (Ex.v.21)=that hence they have such ardour to destroy the truths of the Church by means of falsities. 'A sword'=falsity combating and vastating.

7456³. 'A sword'=truth combating, and destroying falsity; in the opposite, falsity combating, and destroying truth. 8294.

7519⁹. 'Sword'=falsity.

8294. 'I will draw out my sword' (Ex.xv.9)=the continual combat of falsity from evil.

8593⁴. 'Thy sword hath bereaved women' (1 Sam.xv.33)=that their falsity inflicts violence on the affections of good.

8595⁶. 'A drawn sword in his hand' (Josh.v.13)=truth Divine combating in its power; for 'a sword'=truth combating; and 'a drawn sword,' combating continually against falsities and evils.

8653. 'He hath delivered me from the sword of Pharaoh' (Ex.xviii.4)=deliverance from the falsity of those who infested. 'A sword,' in the opposite, =falsity combating and devastating.

8902¹. 'To fall by the sword'=to perish by falsity. Refs. 9014⁶.

9024². 'The sword'=falsity combating and conquering.

9193². 'The mouth of the sword' (Deut.xiii.15)=truth combating and destroying the falsity which is from evil. E.725⁸.

9205. 'I will slay you with the sword' (Ex.xxii.24)=that they deprive themselves of good and truth through falsities.

9231⁵. 'Sword'=falsity devastating the truth of faith. Refs.

9327⁶. 'Sword'=truth combating against the falsity of evil. Refs.

9496³. 'Sword'=truth combating against falsity. 9552⁶.

10488. 'Put ye everyone his sword upon his thigh'

(Ex.xxxii.27)=truth from good combating against falsity from evil. Ex.

P. 278a⁵. 'To be devoured by the sword' (Is.i.20)=to perish by the falsity of evil.

R. 52. Mention is often made in the Word of 'swords—*gladius, machaera, et romphaea*;' and nothing else is signified by them than truth combating against falsities, and destroying them; and, in the opposite sense, falsity combating against truths; for by wars are signified spiritual wars . . . Ill. 836. E.131.

836². 'The sword—*gladius*' is upon the thigh, and therefore=combat from love; 'the sword—*machaera*' is in the hand, and therefore=combat from power; and 'the sword—*romphaea*' is of the mouth, and therefore=combat from doctrine.

D. 4733. (Good Spirits who are interiorly Angels) have given them a sword with a silver hilt, together with a belt; and, when they carry that sword, the evil Spirits dare not do anything.

4786. The angelic Societies with a Spirit inflow . . . also into the things which are external to his body . . . (as) is the case with those who have a sword, or even a staff with a cross-piece of wood, silver, or gold. This is done by influx from the Societies which are in the power of truth.

4966. See LAST JUDGMENT, here. This is what is signified in the Word also by the flashing of a sword.

E. 131². That 'a sword,' in the Word, =truth combating against falsity, and falsity against truth, and the consequent dispersion of falsities, and also spiritual temptation. Fully ill.

—¹⁸. From all these passages it is evident what is signified by 'a sword'—*romphaea, machaera, seu gladius*—in both senses. That such things are signified by 'a sword,' is also from the appearances in the Spiritual World. When there are spiritual combats there, which are those of truth against falsity, and of falsity against truth, there then appear various war arms, as swords—*enses*, spears, etc.; not because the combats are carried on with these, for they are only the representative appearances of spiritual combats. When falsities are combating sharply against truths, there sometimes appears from Heaven the brightness or flashing of a sword—*ensis*—vibrating both ways, and causing great terror, by which those who are combating from falsities are dispersed. Ill.

1527. 'The sword shall be upon . . . his right eye' (Zech.xi.17)=that all truth in the understanding will perish through falsity. 600¹⁷.

235⁵. 'Sword'=falsity destroying and devastating truth. 238³. 275³. 280¹⁰. 315⁴. —⁶. 355¹⁶. —¹⁷. 357⁸. —¹³. —³⁰. 386¹⁵. 3887. 391²⁶. 401¹⁹. 405³⁸. 504³⁰. 518²⁹. 537¹⁶. 539⁷. 601¹⁴. 637¹⁷. 652³². 654³⁹. —⁵³. 684¹⁵. 721²⁰. 724²⁵. —²⁸. 811⁴. 960². 1145⁹.

240⁴. 'They shall cut thee in pieces with swords' (Ezek.xvi.40)=that the Church will utterly die through falsifications of truth.

288⁹. 'Gird Thy sword upon Thy thigh' (Ps.xlv.3)=Divine truth combating from Divine good. 208⁷.

304¹⁰. 'The sword of Jehovah devoureth . . .' (Jer. xii. 12)=falsity destroying truth. 314⁸. 374⁵. 730⁸.
 —⁶⁰. 'Neither shall the sword go through your land' (Lev. xxvi. 6)=that falsity will not cast out truth. 365¹⁴. 650⁵⁸.

357³. 'The sword of Saul' (2 Sam. i. 22)=truth from good.

—⁵. 'He hath given the nations . . . as the dust to His sword' (Is. xli. 2)=that the Lord disperses evils . . . as if they were nothing, by His Divine truth.

—⁹. 'He hath made my mouth like a sharp sword' (Is. xlix. 2)=that in the Lord and from Him is the Divine truth, by means of which falsities are dispersed.

—²³. 'God hath sharpened His sword' (Ps. vii. 12). . . . It is the evil man who sharpens the sword against himself . . . 'He sharpeneth the sword'=that he acquires for himself falsity, by which he combats against truths.

367. In the Word mention is made of 'sword-*gladius*,' 'shortsword-*machaera*,' and 'longsword-*romphaea*,' and by 'sword' is signified this combat in general; by 'short sword,' the combat of truth from good, or of falsity from evil; and by 'long sword,' the combat of truth from doctrine against falsity, or of falsity from doctrine against truth; for a short sword is for the arm; and a long sword is said to go forth from the mouth.

386⁵. 'Sword' (Is. li. 19)=the deprivation of the Knowledges of truth, even until there is no more truth.

—⁷. 'Sword'=the deprivation of truth through falsities. —⁸, Ill. 388²⁰.

519⁵. 'I will send a sword after them' (Jer. ix. 16)=to destroy by the falsities of evil.

537¹⁰. 'His words are softer than oil, yet are they drawn swords' (Ps. lv. 21)=those who simulate good affections while they speak falsities by which they seduce. . . 'Drawn swords'=falsities destroying.

540⁸. 'The sword shall cut thee off' (Nahum iii. 15)=that they will perish through falsities. 543¹⁰.

556². 'Their tongue is a sharp sword' (Ps. lvii. 4)=crafty reasonings from falsities. These are called 'a sharp sword,' because 'a sword'=falsity destroying truth.

589⁶. Those are said to be 'thrust through with the sword' who have perished by falsities of evil. 659²⁰.

600¹⁶. The direfulness and enormity of the falsity which destroys truth, is described by 'the sword made into lightning, and sharpened for slaughter' (Ezek. xxi. 15).

—¹⁷. 'The sword shall be upon his arm' (Zech. xi. 17)=falsity destroying every good of the will.

632³. 'They shall fall by the mouth of the sword' (Luke xxi. 24)=that they will perish through falsities. (=the destruction of truth through falsities. 811.)

652¹⁶. 'He shall slay the people with the sword' (Ezek. xxvi. 11)=that it will destroy truths through falsities.

654¹⁴. 'The sword shall devour and be satiate, and shall be made drunk with their blood' (Jer. xli. 10)=the total destruction of the natural man through falsities, and through the falsifications of truth.

724¹⁴. 'The sword of a mighty man' (Zech. xi. 13)=truth powerfully destroying falsity.

734³. That by the consent of all, combats will then cease, is signified by 'they shall beat their swords into ploughshares . . .' (Is. ii. 4; Micah iv. 3); 'sword,' and 'spear'=falsities from evil combating against truths from good, and the converse.

811⁸. 'They who are for the sword to the sword' (Jer. xliii. 11)=destruction through the derivative falsities.

—¹¹. 'To fall by the sword' (Dan. xl. 33)=to perish through falsities.

—¹⁴. 'My sword shall devour flesh' (Deut. xxxii. 42)=that falsities will destroy all things of good.

812². 'All they that take the sword shall perish by the sword' (Matt. xxvi. 52)=to receive the falsity of faith, and to perish by it.

840⁶. 'He that hath no sword, let him sell his garments and buy one' (Luke xxii. 36)=that those who have no truths must reject the things which are their Own, and procure for themselves truths with which to combat against falsities. 'A sword'=the combat of truth against falsity, and the destruction of the latter.

863³. 'My virgins and my young men have fallen by the sword' (Lam. ii. 21)=that all the affection of truth and understanding of truth have perished through falsities.

—⁶. 'Her priests have fallen by the sword' (Ps. lxxviii. 64)=that the goods of the Church, which are the goods of works, of charity, and of life, have been destroyed through falsities.

911¹⁴. 'To be impoverished with the sword' (Jer. v. 17)=to be destroyed through falsities of evil.

Sword. *Machaera*.

A. 4502. 'Instruments of violence are their swords' (Gen. xlix. 5)=that falsities and evils have inflicted violence on truths and goods. (=that doctrinal things serve to destroy the works of charity. . . 'Swords'=doctrinal things; for 'swords-*gladius*'=the truths of faith by which combat is waged against falsities and evils; thus 'swords'=doctrinal things. 6353.) E. 443⁶.

6353³. That 'sword'=falsity combating and slaying. Ill.

S. 12². 'A great sword' (Rev. vi. 4)=falsity combating against truth. (=the destruction of truth through the falsities of evil. R. 308.) E. 367.

R. 52. See *Sword-*gladius**, here. 836. E. 367.

592. 'If anyone shall kill with the sword, with the sword must he be killed' (Rev. xiii. 10)=that he who destroys the soul of another by means of falsities, shall be destroyed and shall perish by falsities. E. 811²⁴. 812.

829. 'Which has the stroke of a sword and lived' (Rev. xiii. 14)=the quality of those natural things by which the things taken from the natural sense of the Word were conjoined. 'A sword'=the combat of falsity against truth, and the destruction of truth through falsities.

Sword. *Romphaea*.

R. 52. 'Out of His mouth goeth a sharp two-edged

sword' (Rev.i.16)=the dispersion of falsities by means of the Word and the derivative doctrine by the Lord. 108. 117. E.73.

[R. 52]. See *WORD-gladius*, here. 836. E.367.

299. By 'the sword out of His mouth' (Rev.xix.) is signified the Divine truth of the Word combating against falsities and evils. (=the dispersion of falsities by means of the derivative doctrine by the Lord. 827.)

323. 'By the sword,' etc. (Rev.vi.8)=by falsities of doctrine, etc. 'A sword=truth combating against evils and falsities and destroying them; and, in the opposite, falsity combating against goods and truths, and destroying them . . . E.131. 385.

836. 'And the rest were slain with the sword of Him that sat upon the horse, which proceedeth out of His mouth' (Rev.xix.21)=that all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, being judged from the Word, perish. . . By 'the sword of Him that sat upon the horse which proceedeth out of His mouth' are signified the truths of the Word combating against the falsities of evil.

E. 131. 'These things saith He that hath the sharp two-edged sword' (Rev.ii.12) = the Lord, who alone combats in temptations.

144. 'I will fight against them with the sword of My mouth' (ver.15)=that (such) will be dispersed.

Sychar. *Sichar.*

A. 4430^o. See *SUCHEM*, here.

Sycamore. *Sycomorus.*

A. 7553^o. 'The sycamore' (Ps.lxxviii.47)=the truths of the External Church. (=the natural truth of the Church. E.503⁴.)

E. 815¹⁰. 'If ye had faith . . . ye would say to this sycamore, Be thou rooted up, and be thou planted in the sea . . .' (Luke xvii.6). . . 'A sycamore'=the faith of the love of (evil), which is a faith of falsity from evil; and 'the sea'=Hell. . . In the Spiritual World such things actually take place. There . . . the faith of falsity from evil sometimes appears as a sycamore, which an Angel can root up and cast into Hell through faith from the Lord. . . 'A fig-tree,' or 'a sycamore'=the natural man in respect to the goods and truths there; and, in the opposite, the same in respect to evils and falsities.

Sycophant. *Sycophanta.*

P. 224. For a man can act the sycophant both in civil and moral things, and in spiritual ones.

M. 267³. Hence every man who is not led by the Lord interiorly is a pretender, a sycophant, a hypocrite; and thus an apparent man . . . of whom it may be said that his shell or body is wise, and his kernel or spirit insane . . .

T. 434^o. Occurs.

493. Man's will is twofold . . . and therefore a sycophant can act and speak before the world in one way, and with his familiars in another . . .

657². It is like a pious sycophant.

5 M. 22. The interiors of their minds are infernal, and the exteriors are as it were heavenly from a feigned morality; for they are sycophants and hypocrites.

Syllable. *Syllaba.*

A. 6516^e. Every syllable (of the writings in the Spiritual World) involves such things as are in that World.

9198^e. In everything the Lord has said . . . there are celestial and Divine things . . . not only in the words, but also in each syllable of the words, and even in each apex of each syllable. 9349².

10705². (The Jews) say that Divine secrets are hidden in every syllable (of the Word).

R. 29². Alpha and Omega are the first and last letters of the Greek alphabet. T.19².

T. 159⁷. God is not a word of three syllables . . .

483. A blank paper without a syllable on it.

D. 5562. In the celestial Heaven . . . they see in each syllable, little horn, and apex (of their writing) the many things which they signify.

5578. There was shown me a paper containing something written in Hebrew letters, and a certain Spirit . . . saw the inmost sense, not from the words, but from the syllables (or letters) and their . . . apices and little horns.

5580. (The celestial Angels) saw the spiritual writing . . . but understood other things from the inflections of the syllables . . . There was shown me a certain syllable: there were only curvatures in various forms, almost as with some of the oriental [letters].

5619². The correspondence of the Hebrew language in respect to the syllables, is with celestial forms.

5620. The celestial Angels said that all the letters, or syllables, in the Hebrew language, have a correspondence. Ex.

5621. (Thus) the Word is Divine not only in its words, but also in the syllables, or letters . . .

De Verbo 4. That the Word is Divine in respect to the syllables and apexes.

—². They explained the internal sense of Ps.xxxii. 1, from the letters or syllables alone . . .

Syllogism. *Syllogismus.*

Syllogistic. *Syllogisticus.*

A. 5128². The learned confirm falsities by syllogistic and philosophical things.

D. 866. Philosophical things . . . have consisted solely in terms, and the syllogism . . .

—^e. It is the same with syllogistic philosophy, which so confines the ideas of men's minds that there is scarcely any opening for the light.

2606. How worthless syllogistic philosophy is . . . By a thousand syllogisms formed by those devoid of understanding, this Truth itself seems as if it might be destroyed . . .

D. Min. 4578^e. The conclusion (in logic) is frequently such that it is intelligible without any syllogism.

Symbol. *Symbolum.*

Symbolic. *Symbolicus.*

See APOSTLES' CREED, ATHANASIAN CREED, and NICENE CREED.

A. 1083². In place of sacrifices . . . there have succeeded **symbolic things**, from which the Lord is in like manner regarded.

1727. Bread and wine were therefore made **symbols** in the Holy Supper. 4217².

2156². In the Christian Faith, called the Creed . . .

2165⁵. This external **Symbolic** (the Holy Supper) was commanded because the greatest part of mankind are in external worship.

2329². Yet in their creed—*fide symbolica*—it is said . . . that there are not Three Uncreates . . .

2702^e. Baptism is a symbol of regeneration . . . 9032².

3478². In the (show) bread . . . as in a representative and **symbol**, they perceived the food by which Angels live . . .

4690². By faith the common people understand that of creeds, or that which books of creeds teach.

4721^e. The *creed—fides symbolica*—called that of Athanasius . . .

B. 31. There are three creeds, called the Apostolic, the Nicene, and the Athanasian, which specially teach a Trinity; the two former, the Trinity itself, and the last, a Trinity of Persons. These three creeds are set forth in many of the Psalm books . . . The Apostolic Creed was written after the times of the Apostles; the Nicene Creed at the Council of Nice . . . and the Athanasian Creed, after that Council, by a person or persons, to utterly overthrow the Arians, and was afterwards accepted by the Churches as ecumenical.

D. 2409^e. As symbols of confirmation.

Can. Trinity v. 1. There are three summaries of the doctrine of the Christian Church concerning the Divine Trinity and Unity, which are called creeds . . . These three creeds have been received by the Christian Church as ecumenical and catholic, that is, as universals of doctrine concerning God the Father, Son, and Holy Spirit.

Symmetry. *Symmetria.*

Symmetrically. *Symmetrice.*

A. 1627. (The decorations there) vary themselves with an ever new beauty and **symmetry**.

4409. All things of the external sight relate to truth and good, because they relate to the **symmetries** of objects, consequently to their beauties . . .

T. 365^e. It is that (spiritual) light from which the understanding sees and perceives rational things analytically, as the eye sees and perceives natural things **symmetrically**.

Sympathy. *Sympathia.*

Sympathetic. *Sympatheticus.*

M. 47a². If the inclination is concordant and sympathetic, they continue (there) their conjugal life; but if it is discordant and antipathetic, they dissolve it.

171. Everything **sympathetic** and antipathetic derives its origin from (the spheres) . . . D. 1847.

273. When man is stripped of his material body, he is in his internal affections . . . hence it is that . . . the homogeneities and heterogeneities, or **sympathies** and antipathies, are not only felt there, but also appear in their faces, speech, and gestures . . .

393². It appears as if the love of infants is in mothers from the nourishing of them in the womb with their blood . . . and thus from a **sympathetic** union . . .

T. 44². The **sympathies**, and the efforts, of homogeneous things . . . to conjunction, derive their origin from (the universal sphere of the Divine love, which pervades the universe).

99. All conjunction . . . is from the reciprocal accession of the one to the other, while they both will one thing. Hence is effected what is homogeneous and **sympathetic** . . . in every particular of each.

331. That evil and good cannot be together . . . is because in the Spiritual World there exhales from every one the sphere of his love, which . . . causes **sympathies** and antipathies.

365¹. **Sympathies** and antipathies are nothing else than exhalations of affections from the mind, which affect another according to the similitudes, and cause aversion according to the dissimilitudes . . .

Symphony. *Symphonia.*

M. 3³. Dancing (there) to the measures of symphonies and flutes.

Synagogue. *Synagoga.*

A. 4859. That the truth of the Church is obscured to (the Jews) is represented at this day by their covering themselves with veils in their **synagogues**.

C. J. 80. See JEW, here. D. 5421.

R. 97. 'But are the **synagogue** of Satan' (Rev. ii. 9) = because they are in falsities as to doctrine. 'The **synagogue**' is mentioned because the Jews are; and, as they taunted in the **synagogues**, by 'a **synagogue**' is signified doctrine. 181. E. 120, Ex. and III.

E. 120³. That differences in matters of doctrine were adjusted in the **synagogues**. III.

210. 'I will give from the **synagogue** of Satan' (Rev. iii. 9) = those in the doctrine of faith alone and in no charity. Ex.

Synchronous. *Synchronus.*

Synchronously. *Synchrone.*

W. 403^e. When the lungs expand . . . each and all of the (organs) are excited to an action **synchronous** with the pulmonic one.

405². This enables the lungs to respire **non-synchronously** with the heart.

412. They are correspondences, that is, they act correspondently, or **synchronously**.

Syncretist. *Syncretista.*

Syncretism. *Syncretismus.*

R. 386². There then arose one who was called by the

Angels a **Syncretist**. (He states his opinions on faith and charity.) T.460.

[R. 386]⁵. The intermingled hoarse sound was from the **Syncretist**.

D. 5662a. (See **LAST JUDGMENT**, here. On the union of religions, or **Syncretism**.)

Synod. *Synodus*.

T. 486². The **Synod** of Dort. 759².

632. The Nicene **Synod**.

Synonym. *Synonymum*.

S. 84. (These pairs of words in the Word) appear like **synonyms**, but are not. Ex.

Ath. 156^e. That 'the Anointed,' 'Messiah,' 'Christ,' and 'Son of God,' are **synonyms**.

Syria. *Syria*.

Syrian. *Syrus*.

Syriac. *Syriacus*.

See **ARAM**.

A. 1137. A certain Church which came into existence in **Syria**, being instituted by Eber, which is to be called the Second Ancient Church. Tr.

1238. The First Ancient Church extended through **Syria**, etc. 2385⁵. E.422²⁰.

—². Afterwards, in **Syria**, there commenced a certain external worship . . .

1250^e. Those who dwelt in **Syria** were called 'sons of the east.'

1343⁶. Balaam was from **Syria**, where had lived Eber, or whence came the Hebrew nation.

1360^e. Besides other nations in **Syria** which were from Nahor.

1366². Terah and Abram . . . worshipped other gods, and had no knowledge . . . of the good and truth of faith; and had thus become better fitted to receive the seed of truth than others in **Syria**, among whom **Knowledges** as yet remained. That they did remain with some, is evident from Balaam, who was from **Syria** . . . 1675⁵.

1796. Damascus was the principal city of **Syria**, where there were remains of the Ancient Church, and whence came Eber, or the Hebrew nation, with which there was nothing but the external of the Church.

1992. In **Syria**, whence came Abram, there still remained remains of the Ancient Church, and many families there retained the worship, as is evident from Eber . . .

3031. From this it is evident that the land whence Abram came was **Syria**, where was the Second Ancient Church, which was called 'Hebrew' from Eber . . .

3249. As by 'the **Syrians**,' or 'the sons of the east,' were signified those in the **Knowledges** of good and truth, they . . . were called 'the wise.' Ill. . . As in Matt. where it is said . . . 'Wise men from the east came to Jerusalem . . .'

—². For in **Syria** were the last remains of the Ancient Church, and therefore in that land the **Know-**

ledges of good and truth were still preserved, as may be evident from Balaam . . .

—^e. When Jacob went into **Syria**, he is said to have gone to 'the land of the sons of the east' (Gen. xxix.1). 3762.

3762. That by '**Syria**,' in general, are signified the **Knowledges** of good. Refs. But here it is not said that Jacob went 'to Aram, or **Syria**,' but 'to the land of the sons of the east,' in order to signify . . . an ascent to the truths of love.

4195. 'Jegar-sahadutha,' means 'the heap of the witness,' in the idiom of **Syria**, whence Laban came.

4680². The Hebrew Church was in **Syria** and Mesopotamia, and also among some nations in Canaan.

4720. By 'the king of **Syria**' (who sent chariots and horsemen and a great army to take Elisha) (2 Kings vi. 13) are represented those who are in the **Knowledges** of truth; here, in the opposite, those in **Knowledges** not of truth.

6952^e. 'Rezin king of **Syria**' (Is. vii. 1, 4) = the **Knowledges** of evil. That '**Syria**' = the **Knowledges** of good. Refs. Thus, in the opposite, it = the **Knowledges** of evil.

9340⁶. '**Syrians** from Kir' (Amos ix. 7) = those in the **Knowledges** of good and truth, which they have perverted. Refs.

9688². That by '**Syria**' are signified the **Knowledges** of truth and good. Refs.

9868³. '**Syria** is thy trader . . .' (Ezek. xxvii. 16) = . . . the **Knowledges** of good (which are) the truths of celestial love. E. 717¹⁰.

9942⁴. The manner of writing of the Arabians, **Syrians**, and Greeks . . .

S. 21. How it was that the science of correspondences came to be cultivated in **Syria**, etc. 102.

102. The Ancient Word existed in **Syria**, etc.

E. 195⁸. '**Syria**' = the Church as to the **Knowledges** of truth and good.

391³¹. That altars were in use in **Syria**, from which Abram came. Ill.

411¹³. 'Cephas,' in the **Syriac** language, means 'a rock.'

475¹⁸. 'Naaman a leper of **Syria**' (2 Kings v. 10) = those who falsify the **Knowledges** of good and truth from the Word; for . . . '**Syria**' = the **Knowledges** of good and truth.

559⁸. 'Rezin, and **Syria**' (Is. vii. 4) = a perverted Rational. . . It is the Rational in respect to **knowledges** which confirm, which is signified by '**Rezin and Syria**;' for a man cannot have understanding of the Word unless he has a Rational . . .

706¹³. 'The king of **Syria**' (who made war upon Ahaz) (Is. vii.) = the external or Natural of the Church.

827². The idolatry and magic which then existed in **Syria**. etc.

Syringic. *Syringicus*.

A. 1763. A pain as of the drawing of a syringic [instrument].

D. 1129. They imitate the action of the cistern of the chyle by a like syringic drawing . . .

System. *Systema.*

Systematic. *Systematicus.*

T. 13. This great system, which is called the universe, is a work cohering as a one . . .

75^e. Such a system of theology as this . . .

159². (They said,) God operates (only) universally in the whole system of our mind and body . . .

343. For faith enters into the parts of a system of theology, as the blood enters into the members of the body.

628^e. The whole system of theology of the present day is dependent on this imputation.

758². By which (the Christian Church) has fashioned its system—*systematicum*.

D. 2311. This is in the general system of the World of Spirits.

2782^e. Therefore . . . the universal system of man has been perverted.

2986. The tone may be from the whole consonant body system . . .

3034. To one action . . . the universal system of the purer parts concurs . . .

3035. It is the lungs which operate in general into the system of the muscles.

4627. The soul (is conceived of) as dominant in its own systematic world.

Systole. *Systole*

Systolic. *Systolicus.*

H. 445. When . . . the systolic motions of the heart cease . . .

446. The systolic motion of the heart (is one of the) bonds, which, being broken, the spirit is left to itself . . .

F. 19. Like the motion of the heart, which is called systole and diastole. P. 319, Def.

W. 378. As the motions of the heart, which are called systole and diastole, change and vary according to the affections of each man's love . . .

E. 1088². The celestial things of the Word are like the systole and diastole of the heart.

D. Wis. vii. 3². Hence there is in man both an internal and an external systolic and animatory motion; an external one which is natural, and an internal one which is spiritual.

Tabernacle. *Tabernaculum.*

See under DWELL and TENT.

A. 414². When they began to profane their tents by profane worships, the tabernacle was built, and afterwards the temple. And as a tabernacle, afterwards 'a temple,' and also 'tents,' were significative, a holy man was called 'a tent,' 'a tabernacle,' and also 'a temple,' of the Lord. Ill.

—². In the supreme sense, the Lord as to His

Human essence, is 'the tent,' 'the tabernacle,' and 'the temple.' Hence every celestial man is so called; and, derivatively, everything celestial and holy.

—^e. As the Most Ancient Church was more beloved by the Lord . . . and also because they lived alone by themselves . . . and celebrated worship so holy in their tents, therefore tents were accounted more holy than a temple, which had been profaned; and in remembrance of this the feast of tabernacles was instituted, when they gathered in the increase of the land, during which, like the Most Ancients, they dwelt in tents (Lev. xxiii. 39–44; Deut. xvi. 13; Hos. xii. 9). 3312. 4391^e.

3478. There was represented before certain Spirits the tabernacle with the ark . . . with all their appurtenances . . . The three Heavens were represented by the tabernacle . . .

4236. The tabernacle in the midst of the encampment . . . represented the Lord Himself.

4288³. In the Representative Church they had tents or tabernacles, and Divine worship in them, and they accounted this holy because 'tents' or 'tabernacles' signified the Holy of love and of worship.

4391. 'Booths,' or 'tents,' in the Word, properly = the Holy of truth, and are distinguished from 'tabernacles,' which are also called 'tents,' by this: that the latter = the Holy of good. The former are called 'succoth;' but the latter 'ohalim.' Ill.

5922⁷. Hence it was that upon the tabernacle there appeared a cloud by day, and a fire by night, because 'the tabernacle' represented the Lord's Divine Human; consequently the Divine truth which proceeds from Him; thus the Word. Ill.

6537^e. See FEAST, here. 9286. 9294⁴.

9294⁶. The like was represented by the dwelling of the sons of Israel in Canaan, as by . . . 'the feast of the ingathering of the fruits of the earth' . . . called also 'the feast of tabernacles,' namely, the implantation of good, and thus life in Heaven. 9296⁴, Ex. and Ill.

9296⁶. By 'the tabernacles in which they were to dwell seven days' is signified the Holy of love from the Lord, and, reciprocally, to the Lord. Refs. And, that it = the Holy of union. Ref.

9457⁴. For this tabernacle was so constructed as to represent the three Heavens, and all things which are therein . . .

9479^e. (Thus) the tabernacle was called 'the Sanctuary' from the fact that by it was represented Heaven and the Church; and that by the holy things therein were represented the Divine things which are from the Lord in Heaven and the Church.

9485^e. That the Inmost Heaven was signified by the ark, was because by the whole tabernacle, or tent, was represented the universal angelic Heaven; its ultimate, by the court; its middle, by the habitation where the priest ministered; and its inmost, by the habitation within the veil, where was the ark containing the Testimony. 9594.

10545². From the fact that the Most Ancient Church was more loved than the rest, and the Lord dwelt with